

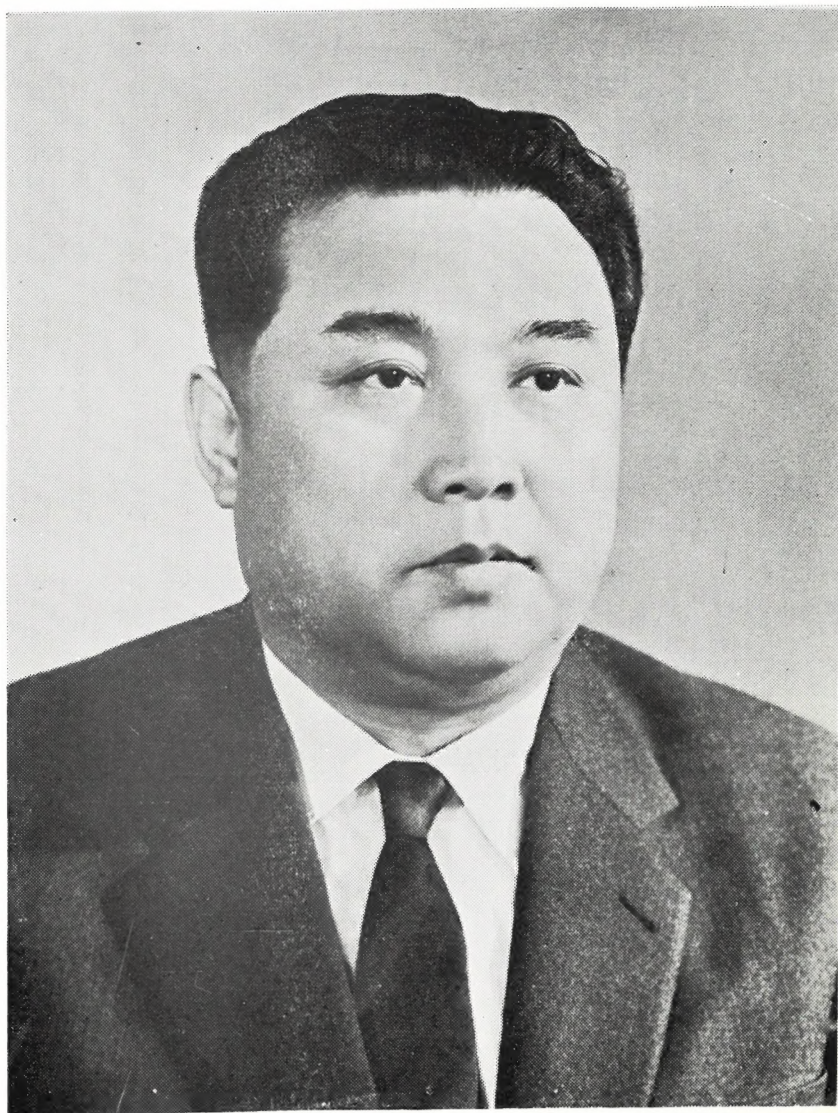
*This English Translation Published in  
Celebration of the 50th Birthday  
of Marshal Kim Il Sung*

# Hero General Kim Il Sung

*By Han Sul Ya*

**Chosun Shinbo-sa  
1962, Tokyo**





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## I

**A**LREADY in 1926 when he entered middle school, the General joined the communist youth league and started his revolutionary practice to train the younger generation.

Already in his middle school days, the General was not only a student but also a young man of revolutionary practice or a young revolutionary fighter, standing in the van of the youth movement.

While propagating Marxist-Leninist revolutionary ideas among progressive students, the General recruited them into the communist youth league. Early in those days the General had his own clear-cut views on the aims and ways of the struggle of the communist youth league in the future. What was in his mind at that time was: the question of the communist youth league receiving guidance from the party; those on the league's political, cultural and educational movements; and on anti-imperialist, anti-militarist struggle and the tasks of the league, and so forth.

The General was the youngest of all his middle school class-mates. But he was the most eloquent orator, the most distinguished propagandist and agitator. Besides, he was by nature friendly and generous to people around him. So, progressive students, Korean and Chinese, were attracted to him.

Already in those days the General always discriminated clearly right from wrong in carrying on with his work and strengthened the organization like an impregnable castle, displaying his natural gifts of friendliness and generosity, which stemmed from the combination of his rich humanness and thoughtfulness. Thus, already in those days his genius began to bloom, a genius which he displayed later as an invincible general in the days of the anti-Japanese armed struggle.

In the course of his revolutionary activities to lead the communist youth league organization, he was arrested in 1929 by the Chinese reactionary military clique and was forced to lead a prison life in Kirin Prison until 1930.

This, however, only served to kindle a fire to the General's revolutionary fighting spirit. No torture and intimidation could break the revolutionary spirit of the General as a fighter.

After leaving the prison, the General again took a mighty step, along the way of fighting, into a society, filled with dark clouds, winds and waves.

The General worked as a special secretary of the East Manchurian regional organization of the communist youth league. In those days he was known as a revolutionary worker of high reputation and a distinguished youth leader.

At that time, the Manchurian situation was such that the Japanese imperialists were carrying out their undisguised plan to occupy forcibly Manchuria. Therefore, the central task of the communist youth league movement was to oppose Japanese imperialism and to liberate our people from its yoke, as that of all the other revolutionary movements was. In other words, it was the most important task to rally and mobilize the younger generation in the struggle against Japanese imperialist invasion.

In the course of carrying out the work of the communist youth league, the General reached a definite conclusion. In a word, this concerned the question of the struggle against Japanese imperialism. Of course, the General was ideologically and theoretically prepared for this struggle. But this alone was not sufficient.

The actual situation demanded transition to practical struggle in the ideological movement, to a struggle based on the unity of theory and practice. It also demanded the direction and concrete ways and means of practical struggle. This was demanded not only by the general situation at that time but also by General Kim Il Sung himself for carrying out revolutionary tasks.

In 1931, the General joined the communist party.

For the General who firmly took a new course in his revolutionary activities, a new era of struggle began.

The General started to organize a partisan unit opposing Japanese imperialism by bringing together advanced, patriotic revolutionary fighters.

In organizing a partisan unit, it was not impossible at that time to expand its ranks. But there were no weapons, though they were badly needed. Without them, it was possible neither to expand and strengthen the struggle, nor to expand the ranks of the organization.

Under these circumstances, however, Chinese anti-Japanese national salvation units rose up in various districts, after Japanese imperialism's forcible occupation of the whole of Manchuria following its provocation of the "September 18 Incident" in 1931.

Needless to say, almost all of these units were insufficient, as revolu-



tionary ranks, in their politico-ideological preparation. However, it was an undeniable fact that these units were also among the ranks of the forces opposing Japanese imperialism, the common enemy of the Korean and Chinese peoples. Therefore, it was one of the important tasks raised before anti-Japanese partisan units to arouse Chinese anti-Japanese units to anti-Japanese struggle and to strengthen concerted operations with them.

Moreover, in view of the fact that partisan units were poorly armed and their combat capacity was not so great in those days, it was necessary to persuade Chinese anti-Japanese units into establishing contacts with partisan units, in obtaining weapons and winning over strongly revolutionary-minded partisan members from among these Chinese units.

With this in view, General Kim Il Sung started at first to work for remodelling the O Ui-Sung national salvation unit through education and explanatory work. As a result of persistent efforts, the General's partisan unit succeeded in exerting a definite influence upon the O Ui-Sung unit, finally leading it to oppose Japanese imperialism and support the partisan unit. Of course, essentially it was not impossible to remodel the lower stratum of this Chinese unit. Thus, many members of the O Ui-Sung unit came over en masse to General Kim Il Sung's partisan unit, carrying their weapons with them.

At that time the question of struggle to obtain weapons was raised as the foremost task. This was because it was impossible to destroy the enemy with only such weapons as wooden-spears or ploughs as in the past, especially in waging struggles against Japanese imperialism armed with up-to-date weapons. Under these circumstances, partisans made surprise attacks on Japanese and puppet Manchurian soldiers and policemen walking along the highway in small groups, and attacked Chinese custom houses and landlords' estates where there were weapons, thereby strengthening gradually the armament of partisan units.

General Kim Il Sung continuously put forth all his energies to organize anti-Japanese partisan units in various prefectures of East Manchuria.

To organize partisan units—this meant at the same time the strengthening of anti-Japanese struggle and preparations for forming a Marxist-Leninist party. However, there were not a few unfavorable conditions.

Partisan units were at that time isolated and rendered no assistance both at home and abroad, without any supplies of weapons. Some weapons partisan units had were those won at the sacrifice of partisans, and they had to pay more sacrifice to obtain more weapons. As a matter of fact, the General's partisan units had to fight under the most unfavorable conditions in the world. Nevertheless, they had to go on a forced march. An unheard-of forced march!

Meanwhile, the General's partisan units had a number of advantages.

First of all, these partisan units were organized by steady communists and patriots on the basis of a correct politico-ideological line. Therefore, they were sound and steady ideologically and organizationally, always basing themselves strictly on the Marxist-Leninist style of work, either in their battles against the enemy or in their relations with people.

This is why General Kim Il Sung's partisan units always succeeded in taking deep roots among broad popular masses. As a stage for partisan operations, Manchuria had favorable conditions for revolutionary activities. Deep mountains and dense forests there enabled the iron-willed General to develop freely partisan strategy and tactics.

Now appearing in the east, now attacking in the west, and making the best use of high mountains and steep peaks, deep snow and dense forests in battles, General Kim Il Sung always employed flexible tactics.

The General's partisan units had never been isolated from the people, as they had always close contacts with them wherever they went. This was the most advantageous condition for partisan units, a condition absolutely alien to our enemy. Partisans' life and their battles could take roots deep in the spring that never runs dry, for they were always and everywhere among the people, as fish live and swim freely in water.

The most famous and extraordinary partisan tactics, among others, was that of "from file to zero" and that of "from zero to file." The former was used at a very critical moment or as occasion arose. In such a case, a file would suddenly drop out of sight in a moment. In the case of the latter tactics, a file would suddenly appear from nowhere, put itself in good order and march in fine array. Only partisan units living always among the people could use freely such tactics.

This would seem to be magic, but there was nothing magical about it at all. This is possible only when there are close ties with the people. This is possible only for those who, should occasion demand, disperse themselves among the people and appear as peasants or workers, and, as occasion demands, and once an order issued, come again from among the people and form ranks openly.

In the busy farming season, prior to a large-scale battle, the General's partisan units would go into the peasant masses, help them in their farm work and tighten ties with them. And by doing so, they won brilliant victories in battles with the death-defying support of the people and through their liaison activities for the partisan units. There are innumerable instances of such victories.

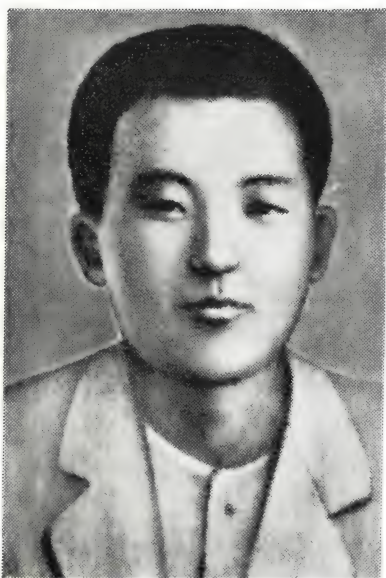
Thus, side by side with military action, the General constantly carried out energetic politico-ideological work to strengthen ties with the people. At that time, the Fatherland Restoration Association did not exist yet. So, through already existing and newly organized mass organizations, the General tried hard and ceaselessly to educate organizers



Above: Man-gyung-dae, Dae-dong County, S. Pyungan Province, where our Marshal lived his boyhood.

Below: (Left) The house of the Marshal's mother's, where he was born on April 15, 1912.

(Right) Chang-duk Primary School, the Marshal's old school (1923~1924).



**Above: (Left) The late Mr. Kim Hyung Jik, the Marshal's father.  
(Right) The late Mrs. Kang Ban Suk, the Marshal's mother.**

**Below: The Marshal's father giving him a lesson.**



and the popular masses politically and ideologically.

In order to consolidate contacts with the people, the General often used artistic means. By appealing to people's hearts through songs, dances and dramas, the General sowed the seeds of revolution in their minds.

General Kim Il Sung laid special emphasis on the work of artistic performances. So, the General himself composed texts of songs or beat his brains over dramas, while marching. And he encouraged partisan members to create art works individually or collectively and to stage them before the masses.

We know lots of dramas, songs, dances and other art works created in the flames of revolutionary struggle. They were all fine works of high ideological and artistic levels. In this connection, we cannot but recall once again the saying that life is the mother of arts. Revolutionary struggle is the noblest and the most intensive life of all human lives. This is the most vigorous life, with human spirit concentrated on only one aim. This is why fine works of art were born of the revolutionary struggle of the General's partisan units.

While directly guiding our cultural work at the first stage of the post-liberation period, the General once said as follows, specially referring to art work:

"In the days of the anti-Japanese armed struggle, we composed songs and set them to music beating time with our feet, while marching. As compared with this, how happy our liberated artists are today! They compose music for songs playing on the piano and write texts of songs in a comfortable study. Nevertheless, why is it that today's songs and their melodies are less interesting and less pleasant than those we created in the past beating time with our feet? Is it not, first of all, that arts should arouse a sense of beauty, that is, something beautiful in the mind of people? And isn't it that arts should touch people's emotion and organize them?"

As is clear from the above statement, the General was not merely speaking about his reminiscences or impressions to suit the occasion, but, in actuality, his statement was an introduction to an important question on art and literature. In the first place, we can find in his statement the proposition that "real literature and art are born of life alone."

As the General pointed out, fine art works were created out of the steps of the marching partisan units. We were fortunate to appreciate at first hand some of the works. They were excellent works. These works substantiate the above-mentioned proposition: that is, fine literature and arts are born of aesthetics of life or of reality. To put it short, marches from battle to battle or such a tense life acted upon human feelings, giving birth to art works. This is why such works of art stir up people's hearts and fill them with emotion. We call such a mental state "excitement" or "pleasure."

Without the knowledge of this aesthetics of life or of reality, it is impossible to produce revolutionary literary and art works aimed at remodelling reality. Strong and lively emotion is found not on the keyboard of a piano, but in the foot-steps of the partisans taking the field, driven by the noble cause of justice, and from this emotion stem excellent works of literature and art.

It is required of the aesthetics of life or of reality to capture, feel and find out such an emotion. Aesthetics is found in life itself. And the more touching, beautiful, real and righteous our life is, the higher and nobler the aesthetics of life becomes. So, only when we feel, find and catch this, we can produce really good literary and art works.

"Go into reality! Into life!"

So does the General's above-mentioned first proposition strongly appeal to us.

The General's second proposition is that "literature and art should unify human feelings."

This is a very important proposition. To unify human feelings—this does not mean merely to move people for a while but to lead them systematically in a definite direction. Only when we lead human feelings in a definite direction, they can be led to and connected with systematized feelings, that is, thought. Therefore, real literature and arts in the strict sense of the words do not merely set people to laughing or to tears or please them for a while, but set them to deep thinking, enabling them to feel it over again and acting on human feelings for a long time, like a fountain in the minds of people. As the General's second proposition shows clearly, we always demand such qualities of literature and arts. In reality, such literature and arts alone can organize men by appealing to their feelings.

Moreover, such literature and arts alone can claim their existence, not as an accessory to some other things but as an existence with its own intrinsic values.

"Create such literature and arts as an organizer having its own extraordinary life, unifying feelings in the hearts of people and leading them to the domain of thought!"

Though it seems that I have digressed a little from the subject, our readers will find that this seemingly out-of-place story is a story concerning revolution when they read the following third proposition of "relationship between revolution and literature and arts."

The most important question in today's revolution is the complete combination of Marxism-Leninism with reality, that is, the correct application of Marxism to the concrete questions of reality confronting us.

This is demanded of us by the General's third proposition.

And in applying Marxism to reality, the most important question for us to solve is the question of relationship between the leading revolutionary force and the people. Our revolution unconditionally demands the deepening of this relationship. In other words, the deepen-

ing of this relationship is synonymous with the development of revolution and is the fundamental link that ensures the cause of revolution and its early accomplishment.

Therefore, the General always paid greater attention to the question of deepening relations with the people and exerted much efforts for it in carrying out revolutionary tasks. And in the course of deepening further relations with the people for the revolution, the General frequently resorted to artistic means, and in doing so, in turn, he felt the need for further developing the relationship between revolutionary practice and Marxist aesthetics.

As a matter of fact, by introducing artistic means, ties between the revolutionary army and the people were remarkably strengthened. In other words, they were closely connected with each other through deep spiritual ties. The General was convinced and demonstrated through practice that Marxist aesthetics serves to link people in beautiful and firm relations with each other in a world of the deepest human feelings.

"The question of Marxist aesthetics is identical with that of revolution!" This is the conclusion drawn from the General's third proposition.

The General thought and taught us that it was necessary to mobilize all the means and ways, talent and all other valuable things possessed by the people for the victory of revolution. General Kim Il Sung told the revolutionary armymen that "everyone of you should, without exception, become a propagandist and agitator." This by no means meant that he should become an idle talker, but meant that he should become a man who holds talks with people and comes to an understanding with them, a man who, by doing so, can help accomplish the revolution quickly and correctly.

In this way, the General concerned himself about lots of various problems in ensuring the victory of the revolution. He did not think that the victory of the revolution could be easily attained merely through tactics or through wisdom.

If the victories had been scored only through tactics or through wisdom, the Japanese aggressive army would also have gained at least one victory out of a hundred battles. But, they never defeated the revolutionary army throughout the long battles: They always lost them.

This is by no means accidental. The revolutionary army's victories stemmed from a deep sea, that is, the firm unity of thought, theory and reality and the inseparable relations between the revolutionary army and the people. This is why the Japanese aggressive army, without such a sea, never gained a victory with all their desperate maneuvers.

Men of old times used the word "heaven," and by this word they meant something unattainable by men. However, the so-called "heaven" is nothing but what we call "sea."

The Japanese aggressive army which lost battle after battle might

say that it was defeated as heaven did not side with it. Exactly so. The heaven that did not take sides with the Japanese army, was what the revolutionary army called "sea."

The Japanese aggressive army was foolish enough to try always to look for "heaven" in places where it was not. It dreamed in vain of falling across "heaven," hoping for victory. It considered itself to have reached at least a corner of the "heavens" it was looking for, if not the whole of the heavens.

Driven by the pressing desire to come across "heaven," the Japanese aggressive army continuously reinforced its military force, and fought battles more desperately.

Of course, not that the Japanese aggressive army did not exhaust various strategies and tactics. Their planes made scouting flights over steep mountains and dense forests and dropped bombs and leaflets. Surrounding mountains, they searched up and down the valleys, or set fire to mountain villages at random. They set up the so-called "collective emigration villages" with Japanese "ex-servicemen" as their nuclei and drove Korean villagers in the mountains into these collective emigration villages. In other words, these villages were a sort of concentration camp for Korean people.

While herding Koreans together into these concentration camps, on the one hand, and burning down villages and killing Koreans, on the other, the Japanese aggressive army drank toasts, elated with "victory." However, they were not aware that they were drinking a bitter cup of lost battle while they were elated with "victory." Even at the moment their houses were burning and their dear ones killed, the people were fighting in the depth of their hearts and this fighting was the source of strength that supported partisan units.

The Japanese imperialists did not know that they had to pay a hundred times for killing an innocent Korean. General Kim Il Sung did not have the slightest intention to exchange the life of a Korean even for a hundred or a thousand Japanese aggressive army men. Therefore, the General was firmly determined to repay the Japanese aggressive army a hundred or a thousand times in retaliation for the persecution and killing of Korean people.

The General always worked out strategy and tactics with his wisdom and bold judgement, lest partisan units should suffer the least loss. As a result, it was the enemy that always bled white.

General Kim Il Sung used to say:

"Kill a hundred enemy soldiers, without any sacrifice on our side!"

When he said this smilingly, he had already had in his mind a tactic to employ. As a matter of fact, partisan units were unable to fight the enemy otherwise, with a small force and poor weapons.

As is well known, partisan units grew and got stronger in the flames of battles. Partisan fighters were possessed of noble thought and sentiments, which the enemy lacked. They also had a clear head





**Above: Marshal Kim Il Sung, crossing the Yalu River, goes to Manchuria to see his father.**

**Below: The Marshal receives his father's last wish.**



**Marshal Kim Il Sung, at the age of 16**

and a burning heart. Besides, on their side were the people—the source of their strength, inexhaustible like the spring that never runs dry.

Herein lay the secret of the unbroken series of victories won by the partisan units. Needless to say, this indispensable condition for victory was successfully ensured by General Kim Il Sung's leadership alone.

Meanwhile, the General consistently carried out the work to strengthen ties with anti-Japanese forces and to lead and educate them. He dispatched partisan members to the Chinese national salvation army with a view to educating and remodelling national salvation army men. At the same time, he spared no efforts to further consolidate contacts between the Korean and Chinese peoples.

Rallying partisan units scattered here and there in various districts, the General stinted no efforts to continuously expand and strengthen them. Also, he carried out perseveringly the work to obtain weapons. Thus, the anti-Japanese partisan units never ceased to grow and develop quantitatively and qualitatively in the course of battles.

While intensifying partisan struggles, the General organized and led mass organizations of various denominations, such as "Anti-Japanese Association," "Anti-imperialist Union," "Peasant Association," "Women's Association," "Mutual Aid Society" and "Boys' Vanguard Corps."

The Communists headed by General Kim Il Sung laid a special emphasis on stepping up organizational and ideological activities among broad popular masses.

Meanwhile, they established partisan bases in liberated areas, organized party and mass organizations within these bases and set up a people's revolutionary government on a united front basis.

They organized production-partisan units in various districts. These units, while carrying out farm work, education, medical services, military drills and other tasks, cooperated with ordinary partisan units directly or indirectly. Also, they mobilized people in the struggle to wrest weapons from the enemy, for the purpose of strengthening the armament of partisan units.

Rural production-partisans would walk to and fro unconcernedly in broad day time, carrying hoes or sickles with them. And when they happened to meet an armed enemy in an uninhabited area, they cut his neck with a sickle or crushed his head to pieces with a hoe and captured his weapon. Later, they made progress in obtaining weapons. Carrying secretly red pepper powder, daggers or \*Yenji bombs with them, they made surprise attacks on the enemy and seized their weapons.

The General's partisan units grew by increasing their strength and arming themselves with stronger weapons. This strengthened the struggle against the Japanese aggressors.

In obtaining weapons, partisan units often used bolder tactics.

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\* Yenji bombs: Partisans' home-made bombs, originally made in the Yenji-sien partisan base.

While the main force of partisans was lying in wait around the barracks of the puppet Manchurian "defense" army, some partisans in Japanese military uniform would go unconcernedly into the barracks, and made a sudden attack on the enemy after ascertaining that the enemy was off guard, acting in concert from within and without, and captured quantities of weapons at a time.

Sometimes, they lay in ambush at important positions in day time and made night attacks on the enemy. Or sometimes, they decoyed out the enemy into a scrape and annihilated them. Thus, they captured quite a few weapons, simultaneously inflicting many casualties on the enemy.

In this way, partisan units were always supplied with their weapons by the enemy. So, people called the puppet Manchurian "defense" army "weapons transport corps" and called General Kim Il Sung's partisan units, which were always skillful in using tactics, "cadres schools."

Not a day passed without partisan units fighting battles. Really, so many battles they fought! Sometimes, they had to fight several battles a day. And in these battles they never failed to deal serious blows on the enemy.

As partisan bases expanded in liberated areas and anti-Japanese partisan units were stronger politico-ideologically, the enemy was utterly dismayed.

To cope with the unfavorable situation, the Japanese imperialist aggressors launched, in the spring of 1933, large-scale "punitive operations" against partisan units. For example, in mid-April of that year they mobilized a large military force and encircled the Shiao-Wang-ching partisan base in Wangching-sien, apparently with the intention of annihilating partisan units. However, under General Kim Il Sung's command, anti-Japanese partisan fighters, with the support of the people within the partisan base, succeeded in repulsing the enemy, dealing a lethal blow at them. Thus, the General's partisan units not only frustrated the enemy's plan of "punitive expedition," but also demonstrated their political and military might.

In September of the same year, anti-Japanese partisan units, under the personal command of General Kim Il Sung, waged a concerted operation with the "Chinese anti-Japanese national salvation army." They organized an offensive operation against the Tung-ning-sien castle, one of the important political and military positions of the enemy in the Soviet-Manchurian border area. In this operation, partisan units killed, wounded or took prisoner several hundreds of enemy soldiers and captured large quantities of munitions, striking a heavy blow at the enemy.

The Tung-ning-sien castle battle is of great significance in view of the fact that it was the first fought with brilliant results through joint operation with the Chinese anti-Japanese units, in the long course of the revolutionary struggle of the partisan units led by General Kim Il Sung. As a matter of fact, in this battle anti-Japanese partisan fighters, under the General's excellent command, not only displayed unparal-



leled heroism, but also demonstrated the might of the solidarity of the Korean and Chinese peoples and their joint struggle.

When brigade commander Suh of the Chinese anti-Japanese national salvation army was seriously wounded in the midst of the battle, our partisan members saved him braving a danger: he had a hair-breadth escape from being taken prisoner by the enemy.

Deeply moved and realizing through his actual experience that the General's anti-Japanese partisan units were really an army for anti-Japanese national salvation, brigade commander Suh and all his men came over to and joined the General's units.

The Japanese imperialists had consistently tried to sow seeds of discord between the Korean and Chinese peoples in order to perpetuate the colonization of Korea and to invade Manchuria. By driving a wedge between the two peoples, they intended to split and destroy the revolutionary force.

The Japanese imperialists' splitting policy was clearly formulated in the so-called General Tanaka's "memorial" to the Japanese "emperor." Tanaka was one of the ring-leaders of the Japanese military clique. And this splitting policy was put into practice by Japanese officers and officials in Korea and Manchuria. One of the instances was the "Wanbo-san Incident."

This incident broke out on July 1, 1931, in Wanbo-san, about 20 km north-west of Chang-chun, Manchuria, as a result of the Japanese imperialists' dirty, false propaganda that Korean compatriots in Manchuria were allegedly plotting something evil against Chinese peasants. And, unfortunately, this incident caused a sensation in Korea and greatly aggravated the sentiments of the two peoples toward each other.

It is one of the old tricks of the aggressors to keep their opponents divided and to weaken them and deepen their division. And ignorant people are liable to be deceived and misled by such a trick. Therefore, General Kim Il Sung always exerted his utmost efforts to smash such maneuverings by the enemy, upholding the banner of friendship and solidarity of the Korean and Chinese peoples.

To strengthen ties constantly between the two peoples, without permitting the Japanese imperialists to split the two peoples by their vicious tricks, and to tighten the unity of the international revolutionary forces—this was the General's internationalist line which ran through the whole course of his revolutionary struggle. One of the instances illustrating this internationalist line is the Ssancha-kuh-u battle. In this battle, Korean and Chinese people fought hand in hand to the end under the leadership of partisan units.

## II

AFTER losing battle after battle, toward November of 1933, the Japanese aggressive army launched an extensive offensive against the East Manchurian partisan bases by moving there the 19th division stationed in Korea and mobilizing the puppet Manchurian "defense" army and their air forces.

Boasting that they would destroy totally the anti-Japanese partisan units and their leaders, cutting the supplies of anti-Japanese partisan units and intercepting contacts between the people and the partisan units, the Japanese aggressors resorted to white terror, indiscriminately killing, arresting and persecuting the people and committing incendiarism. They vented their anger on the people by attacking villages, killing innocent villagers and setting fire to houses, as they had always been forestalled and sustained great losses by Protean partisan units.

Moreover, committing plunders and rapes themselves, the Japanese aggressors spread false counter-propaganda that this had been allegedly done by the "communist guerrillas." Sometimes, they intruded into villages disguising themselves as "communist guerrillas" and killed people. Then, by making things look as if the murder were the work of "communist guerrillas," they tried in vain to convince people that "communist guerrillas" were like that.

By spreading the malicious, false propaganda that "communist guerrillas" communized property, articles of daily use and even their wives, or that it was an everyday occurrence that they killed their parents, forming a "patricide society," the Japanese aggressors made desperate efforts to cut the people off from the influence of the party and partisan units.

Meanwhile, they tried to break up partisan units and bases through various subversive activities, including espionage activities in partisan bases.

However, people exposed such spies easily from their foreign accent or from their looks. So, the aggressors' faint hopes of deceiving people were always shattered.

The anti-Japanese partisan units were gradually strengthened and developed into a large army. Accordingly, their struggle was also gradually developed into a more mobile and large-scale warfare.

Under these circumstances, the communists headed by General Kim Il Sung mapped out a plan to raise the anti-Japanese armed struggle to a higher plane, by organizing the partisan units acting at that time in the East Manchurian areas into a mighty, united and regular partisan army.

Taking into consideration the situation and conditions at that time, the General tried to organize partisan units in the East Manchurian areas into a large, united army, for the purpose of dealing a still greater

blow at the Japanese aggressors.

In March, 1934, the General succeeded at last in founding the Korean People's Revolutionary Army, with the anti-Japanese partisan units stationed in various prefectures of East Manchuria as its core. The Korean People's Revolutionary Army was a mighty, large combined army, which had several independent divisions.

This army was orderly in composition as a regular army, with various rules for military activities and minor regulations for their implementation. The standing orders of the army strictly demanded of every armyman a militant revolutionary spirit, a noble moral character, as well as self-conscious discipline and order in his army life.

Meanwhile, the army reinforced its ranks, by educating revolutionary youths among the masses and enlisting them in the army and by continuously incorporating into the army partisan units scattered in various districts.

To cope with the further expansion and consolidation of the Korean People's Revolutionary Army, the Japanese imperialists reinforced their military power and intensified military action.

Meanwhile, following the village concentration policy, they utilized these villages as a detached force, as a bulwark against the growing revolutionary forces. Collective emigration villagers were composed of Japanese "ex-servicemen" and reactionary "young men's associations" as their backbones and of Koreans who were forcibly brought in. Japanese "ex-servicemen" and reactionary "young men's associations" played the role of cat's-paws of the Japanese aggressive army, while acting as hard taskmasters toward Koreans.

The Revolutionary Army tirelessly exposed the vicious village concentration policy and Koreans stubbornly resisted the measures to drag them into these villages. Those who had been forcibly moved into these villages slipped through the enemy's strict cordon to establish contacts with the Revolutionary Army and to supply it with food or clothes.

In this way, the Revolutionary Army always lived and fought together with the people wherever they went. To grow deep roots among the people, fight for their genuine interests and serve them devotedly—this style of work became the tradition of the partisan units.

The fact that a sickle in the hands of a peasant was turned into a weapon to capture an enemy's weapon, thus helping the People's Revolutionary Army, and that a peasant working unconcernedly on the farm was in reality a scout sending information on the movements of the enemy—all this demonstrates the inseparable ties between the Revolutionary Army and the people.

If it had not been for such support and assistance from the people, the People's Revolutionary Army could not have won a series of brilliant victories. Moreover, the Revolutionary Army would not have been born and could not have grown.

Stalin once said about Lenin as follows:

"Lenin was a man who believed in the creative power of the popular masses better than anyone else, a man who developed it better than anyone else and a man who learned most from them."

We think that this statement of Stalin's holds good with our General Kim Il Sung. The General believed in the people and enlisted them in the revolutionary struggle, as he knew and was firmly convinced that a great, revolutionary creative power was found among the people.

It is not without reason that our General was always supplied with revolutionary energies by the people. The Revolutionary Army grew in strength as an invincible force and registered radiant achievements in our glorious history, as it based itself on this inexhaustible source of energy.

As a matter of fact, the People's Revolutionary Army grew in strength with every passing day, despite unfavorable conditions. The Revolutionary Army had to fight under the most disadvantageous circumstances as the Japanese aggressive army reinforced its military force incessantly. But it grew while fighting and fought while growing as it always advanced together with the people keeping in step with the actual development of the revolution.

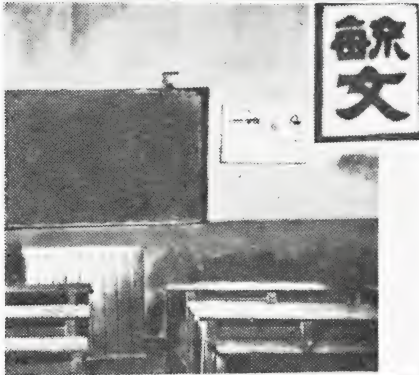
However, the enemy were also desperately struggling to get out of the fix where they found themselves. Battles continued. In these circumstances, not that the Revolutionary Army did not feel tired or did not suffer losses, but that this was quite insignificant as compared with its growth and victories. Moreover, in the flames of battles partisan units grew and were strengthened.

Losing battle after battle, and without learning a lesson from previous defeats, the Japanese aggressive army, with fresh reinforcements, delivered attacks on the partisans, raising a larger army. The Japanese aggressors frantically tried to seek vengeance on the partisan army, setting fire to rural villages, killing and plundering innocent peasants and, laying in ashes the houses in mountain areas that might be used as quarters by partisans.

It was by no means an easy task to put to rout the enemy who came on persistently in swarms from all quarters. Besides, when occasion demanded, the partisan army had often to wage surprise, night and lightning attacks upon the enemy. So, the life of the men of the Revolutionary Army was that of continual battles and forced marches. To defeat even a company of the Japanese army was not so easy, as it appeared when told after the battle. We must not forget that partisans always had to wage death-defying battles.

In spite of an unending train of losses, the Japanese aggressors repeated attack after attack with fresh reinforcements. So, people called them a "suicide army." The Japanese imperialist rulers who set human life at nothing, unstintedly sent out fresh troops.

Therefore, the Revolutionary Army had always and everywhere to

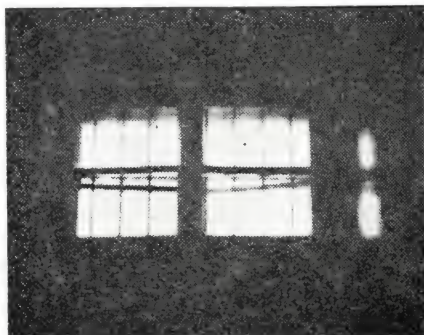


Above: Marshal Kim Il Sung leads a communist youth league meeting.

Below: (Above) The class-room of Kirin Middle School, where the Marshal studied. At the upper right corner is the school badge. (Below) The school dormitory.







**Above:** This house was used by the Marshal as a hideout for organizing partisan units in 1931 (Antu city, Antu-sien).

**Below:** (Left) Kirin Prison, where the Marshal was put. (Right-Above) The bars of the cell, where the Marshal was put. (Right-Below) A handcuff snapped on revolutionists, in Kirin Prison.



fight and repulse this "suicide army." General Kim Il Sung had to work out unceasingly well-timed strategy and tactics taking into consideration the actual situation. As a matter of fact, he did so.

So, partisans often said that fresh tactics welled up from the General's head just as a silk thread unwound smoothly from a reel.

The Japanese aggressors came to realize that they were not in a position to defeat the General. Accordingly, they foolishly tried and tried several times to bring by hooks and by crooks the General to pledge allegiance to them.

General Kim Il Sung always paid special attention to ideologically arming the Revolutionary Army, first of all. The armed struggle was always carried out along with the political and ideological armament of partisan members. Always keeping pace with the actual development of revolution, the General strengthened the Revolutionary Army ideologically and militarily.

Throughout the difficult and bitter revolutionary struggle, the General laid special stress on the leading role of the working class and on the question of its allies and made efforts to raise its leading role and strengthen ties with its allies. This was closely related to the international anti-fascist popular front movement at that time. In the early 1930's, preparing for the invasion of the Soviet Union, international fascism which raised its ugly head in Germany, Japan, Italy and so forth was hell-bent on stamping out from the face of the earth mankind's freedom and every vestige of democracy. In these circumstances, anti-fascist popular front movements were sweeping the world under the leadership of the communists in respective countries.

Coping with the fascist offensive, the 7th Congress of the International Communist Party clarified the tasks of the communist parties in respective countries in their struggles to consolidate the unity of the working class against fascism.

In view of the growing fascist menace, the Congress urged the communist parties in respective countries to form an anti-fascist popular front with the world working class as the core. This was the pressing task confronting the international labor movement at that time. Stressing that the working class should form in a short space of time a united front both nationally and internationally and root out all the vestiges of sectarianism, the Congress urged the respective communist parties to close their ranks still more and win over the majority of the working class to their side.

To strengthen the unity of the working class and ensure the cohesion of all the anti-fascist forces with the working class as the nucleus—this was urgently demanded of the international labor movement at that time to win peace, freedom and liberation.

Through tireless struggles to rally all the patriotic forces opposing Japanese imperialism in the homeland and Manchuria, the General succeeded at last in organizing the Fatherland Restoration Association, the

first national united front in the history of our country. In the Fatherland Restoration Association were represented not only workers, peasants, progressive intellectuals and students, but also religionists, urban handicraftsmen, medium and small enterprisers and merchants, who were at that time on the verge of bankruptcy as a result of the Japanese imperialists' predatory policy. Even medium and small landowners joined the Association.

Thus, in only several months after the inauguration of the Association, its members increased to more than 200,000 and its programme beaconed the only road to struggle before the Korean people at that time.

Between 1934 and 1935, the People's Revolutionary Army waged innumerable battles.

Here, I would like to introduce the Chang-in-kang battle to our readers. In the Chang-in-kang areas, Yenji-sien, people's revolutionary spirit was rising high. At the same time, the Japanese aggressors' activities were also vigorous there.

At a time when the General's partisan units were operating in these areas, the General received information from people that an enemy cavalry squadron was pursuing after his units. Judging that the situation was unfavorable as the enemy cavalry squadron was pursuing his units with faster speed, the General made up his mind at once to turn the situation in his favor. While retreating before the enemy's pursuit, the General was always preparing for an offensive. As for the General, the enemy's pursuit and our retreat was a process through which he changed the situation favorably to our side.

Picketing soliders at important positions in the Chang-in-kang areas, the General selected a mountain as a battle field favorable for attacking the enemy and heaped up big stones and bombs on the mountain top in advance.

And then, he ordered a number of partisans to go down the mountain into the deep valley, leave their footprints there and come back quickly to the mountain top. This was a tactic to allure the enemy to pass the valley. Of course, in climbing the mountain partisans were very careful not to leave their footprints by going up in open order or by laying a bridge over the valley to pass it, lest the enemy should follow them.

Of course, the enemy was also on their guard against the valley. But, seeing the footprints leading not to the mountain, the enemy concluded that "communist guerrillas" must have gone down to the village to get food.

In this way, not being aware that the danger was in store for them and that they were going to put their heads into a lion's mouth, they thought, on the contrary, that there was no escape for "communist guerrillas" now, when they caught sight of them near the forest in not so distant a place.



And when the enemy was caught in a trap, a signal gun was fired. At the same time, bombs suddenly rained at a time over the enemy cavalry squadron from above the mountain top. Meanwhile, those partisans who seemed to pass the valley and approach the village, turned on their heels and doubled upon the enemy in concert with the main body of partisans on the mountain.

Thus, the valley was tainted with the enemy's blood and their weapons fell into the hands of the Revolutionary Army. And the enemy's war horses were used as draught horses to carry the spoils of war.

The battle of Mt. Lao-hei was fought immediately after the Military and Political Council was held in 1935 at Yao-ing-kuh-u.

The General who was waging struggles in the Wang-ching areas, visited the Fun-chun partisan units which had moved their base to the Tu-huang-zu and Jin-chang-Hua-shao-pu areas in Wang-ching-sien, and were engaged in partisan activities there. The Fun-chun partisan units rejoiced at the news of the General's arrival.

Already at that time, the General was mapping out a plan for the battle of Mt. Lao-hei in Tung-ning-sien.

Tung-ning-sien was a point of strategic importance to the Japanese aggressors in their attempt to prepare for operations against the Soviet Union, as it was situated in the Soviet-Manchurian border areas. At the same time, these areas were also important for partisan activities.

This is why the General carried out, with brilliant war results, the offensive operations against the Tung-ning-sien castle already in September, 1933, commanding the anti-Japanese partisan units and the Chinese national salvation army. In this battle, the General's partisans killed and wounded more than 200 Japanese soldiers and 300 puppet Manchurian "defense" armymen, capturing large amounts of ammunition. As a result of this battle, the enemy was kept in check and the situation turned favorable for partisan activities.

Meanwhile, in view of the fact that the Fun-chun partisan units had to obtain their provisions in the La-zu-kuh-u and Lao-hei-san areas, the strategic importance of Tung-ning-sien was still greater to them.

Seeing through our intentions, the Japanese aggressors stationed nearly 300 men of the "Jing-ahn Army," their faithful cat's-paw, in the Lao-hei-san areas. The "Jing-ahn Army" was composed of the sons of notorious landlords and capitalists, and they were selected from among the puppet Manchurian "defense" armymen. Besides, this army was led by Japanese officers and armed better than the "defence" army. So, the Japanese boasted of this puppet "Jing-ahn Army" as a "crack army" ranking with themselves.

Jing-ahn armymen wore around their red-colored sleeves arm bands inscribed with the letters "Jing-ahn Army." So, people called them "Hong-su-tul." "Hong-su-tul" is the Chinese for "red-colored sleeve." Under the protection of the Japanese aggressors, they indulged in plundering and raping local inhabitants, killing revolutionaries and pa-

triot's at random.

By order of the General, a part of the 5th regiment stationed in Wang-ching and about 300 men of the 4th regiment in Fun-chun participated in this battle of Mt. Lao-hei. The former was concentrated at that time in Tai-ping-kuh-u and Shi-tou-huh-zu.

As usually he had done in the past, the General intended to inspect and strengthen local partisan units through actual battles. In actuality, those units that fought battles under the General's personal command never fought without raising rapidly their fighting capacity and without strengthening further their conviction in victory. Therefore, this time, too, the battle was fought under the General's personal command.

When the units reached Tung-nam-cha and took rest, General Kim Il Sung held there a meeting of officers in command. At the meeting, he put forth a battle plan to beguile the enemy into a valley and destroy them there.

According to the General's battle plan, concrete tasks were assigned to each company.

A unit was dispatched to a village occupied by the enemy in order to entice them into the valley, while other units pitched a camp and lay in ambush.

After causing a stir deliberately in the villages around the enemy's earthen-walls, the unit charged for the purpose of alluring the enemy passed composedly through the camp where other partisan units lay in ambush and climbed up a mountain, taking draught horses and oxen carrying provisions they obtained in the villages.

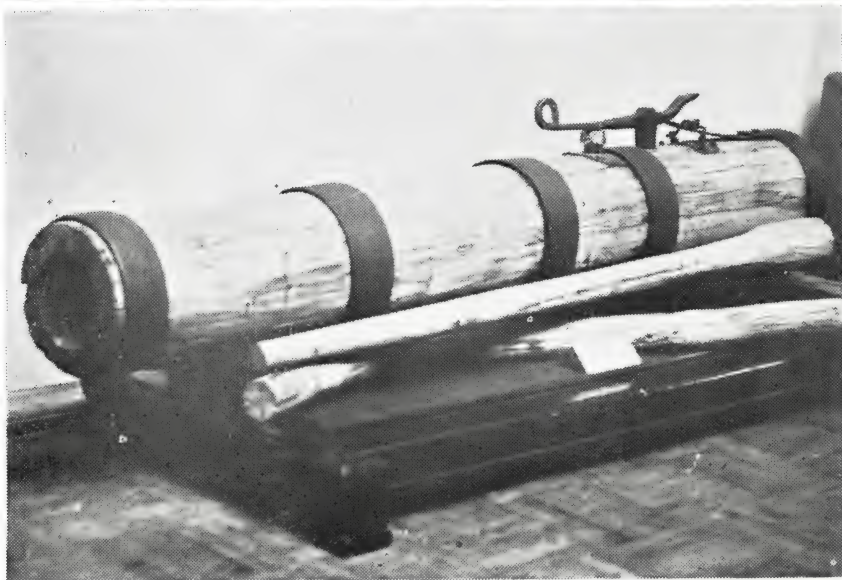
The next day our units continued to pitch a camp and lay in ambush as ordered.

Passing judgement that our side was small in strength, enough to be defeated easily, the enemy hastily drew near to our camp. But, they did not know that they fell into a tactical snare fixed by the General!

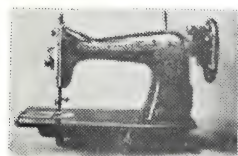
Our main force that had lain in ambush on the mountain top volleyed the enemy, when, led by our alluring unit, they came into the jaws of death and a signal gun was fired at the commanding quarters.

Realizing at last that they were clean taken in, they countered our side desperately from below the mountain. But, the enemy was completely brought under the control of the Revolutionary Army, which, availing themselves of the favorable terrain, concentrated fire upon them.

The enemy was completely cut off the line of retreat. Though some of them were still trying in vain to resist, the majority were already demoralized. Just then, a loud voice was raised from the commanding quarters: "Hand over your weapons to us, then we'll spare your lives!" At the same time, the People's Revolutionary Army made a dash all at once down the valley at the enemy, shouting slogans from all quarters, "Down with Japanese imperialism!" "Hand over your guns, then we'll spare your lives!" Trembling as if they were taken with



Above: A partisan captures the enemy's weapon.  
Below: A wooden-gun, made of sandal wood.

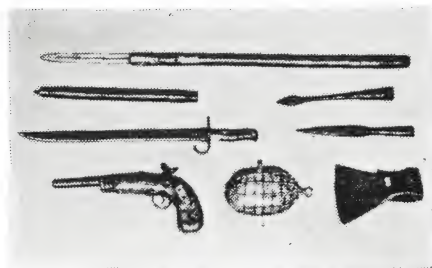


**Left: (Above) Rifles used by partisans (1932~1935)**

**(Middle-Left) A sewing machine used by partisans.**

**(Middle-Right) Tools for repairing weapons, and parts of weapons.**

**(Below): Articles of daily use used by partisans.**



**Right: (Above) Weapons used by partisans (1931~1934).**

**(Below) Medical instruments and medicine used by the Revolutionary Army.**

malaria, the "Jing-ahn" army men who survived the initial attack, held up their hands.

The victory was won by the Revolutionary Army. The so-called "crack army" the Japanese imperialists had boasted of so much was knocked to pieces in an only several minutes' battle.

The Revolutionary Army achieved brilliant war results. In this battle, the Revolutionary Army seized lots of weapons and other military supplies, such as a trench mortar, a heavy machine-gun, a light machine-gun, about a hundred pistols and rifles, a few scores of bombs, several thousands of bullets and ten military horses, killing, wounding and taking prisoner more than a hundred enemy soldiers.

The General personally held explanatory talks with war prisoners. Saved from death and deeply moved by the General's persuasion, they made an oath that they would not lead a traitorous life any longer and that they would fight Japanese imperialism. On the instruction of the General, the Revolutionary Army allowed them travelling expenses and food and let them go home.

General Kim Il Sung was convinced that all that they might tell at home about the Revolutionary Army and their experience through the battle would help the real nature of the Revolutionary Army better known, and that this, in turn, would help some soldiers of this reactionary army to come over, some day or other, to our side.

After the battle of Mt. Lao-hei, the North Manchurian campaign was launched. A hand-to-hand battle was fought in the vicinity of Ching-puh-hu, where two Japanese companies were totally destroyed.

Needless to say, along with those battles, propaganda campaigns were being carried out as usual. Leaflets and posters written in Korean, Chinese and Japanese were distributed and oral propaganda work was carried out in the presence of the enemy:

"We do not want to fight the Chinese! We fight only Japanese imperialism!"

"We need not your lives but your guns!"

"If life is dear to you, abandon your guns and surrender!"

These slogans never failed to dampen greatly the fighting spirit of the puppet Manchurian "defense" army.

The propaganda that the Revolutionary Army fought for the interests of the people, that the Korean and Chinese peoples should cooperate in overthrowing Japanese imperialism, aggressor and plunderer, that the "defense" army men should throw away their guns and go home to become peaceable people and that they should determinedly refuse to become the slaves of the Japanese aggressors—this propaganda bore full fruit. Moreover, the Revolutionary Army carried out a propaganda campaign among the popular masses while waging battles, so that a revolutionary spirit was greatly enhanced among them.

Meanwhile, stories of the ex-servicemen of the "defence" army, who, after having been once captured and freed by the Revolutionary Army,

returned to their farms, and leaflets they had taken with them, were circulated among the people and began to bear fruit.

Sometimes, "defense" army-men brought back the Revolutionary Army's leaflets and discussed with each other the question of which side was right and which side wrong. Found in possession of such leaflets by their seniors, some of them were brutally killed. Others rose in revolt and came over to the General's units, carrying large quantities of weapons.

As a result of the positive propaganda campaigns toward enemy soldiers, not a small number of enemy soldiers either responded to the General's calls, changed their views, or returned to their farms.

Furthermore, thanks to the General's struggle for the interests of the people, local bandits and mounted bandits disappeared and some of them were "reformed" and joined the struggle against Japanese imperialism.

The Japanese took merit to themselves for wiping out the mounted bandits after the establishment of the so-called "Manchurian Empire." However, it was, in actuality, a part of the results of the Revolutionary Army's actions that almost all mounted bandits disappeared from Manchuria.

Influenced by the propaganda campaign of the Revolutionary Army, a Japanese soldier, who was engaged in scouting service in an armed car, once committed suicide after much suffering.

Meanwhile, mapping out the so-called plan of large scale "punitive expedition," toward October of 1934, the Japanese imperialists mobilized a strong army and stationed it in important mountain areas. Then, acting in concert with the "concentrated villages" scattered here and there, they tried to cut off our supplies and cut ties between the people and the Revolutionary Army.

To counter such a move of the enemy, the General used a tactic of "go-down-mountain-and-attack." That is, when the enemy was stationing their military forces in mountain areas, the Revolutionary Army descended mountains and made surprise or night attacks on the enemy's headquarters, dealing heavy blows to them. Unable to put up with this, they were forced to move again their forces in mountain areas down the mountains to reinforce those in the plains.

Due to the enemy's plunder and incendiarism especially after 1934, almost all the houses in mountain areas were reduced to ashes. Accordingly, the Revolutionary Army, without having quarters to pass the night in mountain areas, was forced to camp out while moving and fighting in various districts.

In 1935, while strengthening their military forces and desperately resorting to white terror, the Japanese aggressive army began to build up troops in South and East Manchuria.

Faced with the situation, General Kim Il Sung expanded the battle front from North Manchuria to the East Manchurian border areas and



even to his homeland, skillfully waging mountain and river battles and making night and surprise attacks, now appearing in the east, now disappearing in the west, plunging into utter confusion the enemy's new strategy mapped out at great pains.

The General thought that it was necessary to grow roots among the people more widely and deeply in order to overcome the difficulties which might result from expanding the battle front. With this in view, he made utmost efforts to combine military action more closely with the mass political activities for extending propaganda and organizational networks.

Meanwhile, the General carried out stubbornly and mercilessly the struggle against the former factionalists who had broken up revolutionary ranks and destroyed their unity, thwarting the revolution, and against those who, unfaithful to the cause of the revolution, acted to promote their own personal interests.

At that time, factionalists slipped into various counter-revolutionary espionage agencies, such as the so-called "Minseng-dan (People's Livelihood Association) and "Allegiance-Persuasion Corps," puppet organizations set up by the Japanese aggressors. These dirty cat's-paws of Japanese imperialism infiltrated into partisan bases in liberated areas and attempted to smuggle themselves into partisan units, posing as patriots. They stopped at nothing to destroy the ranks of the revolutionary masses, estrange partisan units from the people and to cause rivalries and antagonisms among revolutionaries, wherever they went.

However, their wily maneuvers were successfully frustrated and their harmful consequences overcome by the communists headed by General Kim Il Sung.

Under the General's leadership and in the flames of bitter struggles, the Revolutionary Army was further trained and strengthened, its armament improved, the capacity of commanders and the revolutionary ideas of partisan members elevated remarkably.

The revolutionary activities of the anti-Japanese armed ranks under the General's command spread to vast areas with every passing day.

### III

We are now in an age where we can say briefly about the 15-year sacred struggle that the history of the anti-Japanese partisan struggle was a history of continuous victory.

This was truly such a miraculous achievement as no one would ever have imagined. This achievement, which was close to a miracle, was not won by chance, however. Moreover, there was nothing of a mysterious factor involved in this achievement. Then, what was the cause of this miracle?

It is necessary for us to know this. Without making this clear, we would never be able to understand sufficiently the brilliant achievement made by General Kim Il Sung and the Korean People's Revolutionary Army led by him.

In a word, a huge, soaring tower has been erected by the General, and the base of the tower is rooted in his thought and nowhere else. Everyone admires the great wisdom and heroism of our General and, of course, we are among the admirers. However, it is important for us to understand, among other things, that this wisdom and heroism of his is not only inherent in his distinguished nature but also nourished and developed by his thought, which in turn, was moulded and cultivated by actual life, and by the education he received.

First of all, his family life influenced him greatly and served to develop further his natural heroism.

The family life which our General experienced was typical of those of the other Korean people. For generations, his family were poor peasants struggling in direst poverty. His family were downtrodden, generation after generation, by the ruling forces who, hand in glove with the foreign aggressors, indulged in all forms of oppression and exploitation.

Nevertheless, this wretched life which the General led helped him, at the same time, harbour a thought opposing this oppression and exploitation, and this thought became part and parcel of his flesh and blood. The General's father was ahead of his contemporaries in realizing through his life the situation in which Korea found itself. Thanks to his father, our General could receive correct education in his boyhood. In addition, the stifling reality of Korea and the miserable lives of Korean people, who were suffering under the tyranny of Japanese imperialism, taught the General much in his boyhood.

In brief, our General grew up, learning, even during his boyhood, many things from his family and society. In this way, in advance of all his contemporaries, and, in the very early days of his life, he was baptized with the most progressive thought the world had ever produced, and made it his own. This thought developed further and faster his excellent natural gifts, including his intelligence increased in the course



of his growth.

In 1926, he became a member of the Communist Youth League. His membership in the league was his first step toward the road of revolution. Later, in 1931, our General joined the communist party. Our General marched on straight and faster than others along the road of revolution.

In brief, from the very beginning of his career, our General, who was gifted with natural intelligence, armed his spirit invulnerably with the ideology of Marxism-Leninism. However, he studied the thought, neither as a mere academic pursuit, nor as a mere theory. From the beginning, he studied it always in close relation to real life, making it an inseparable portion of his flesh and blood. Consequently, this living thought, rooted deeply within himself, became a mirror to reflect the past, present and even the future in a proper perspective.

Penetrating deeply into the lives of the Korean people, our General concerned himself most seriously about the worst, desperate situation in which they were plunged those days. But, he was never disappointed. He also knew well that nothing in the world, whether physical or spiritual, remains unchanged even for a second, and that everything is in motion and is evolving.

He understood that running water never remains where it was a moment before. He realized fully that like the running water, the darkness in which the Korean people lived would never last until next morning, that it would never last for ever.

He realized that human history was no exception to this law of universal motion, and that the human race was the very moving force of history. It was difficult to cross the sea, but it was not so difficult an enterprise, if a man learned to build and row a boat.

Our General knew very well that, in those days, there existed a vast gap in military power between the Korean people and Japanese imperialism, which was much more superior in military strength. However, at the same time, he understood fully that today's superiority would not always be tomorrow's superiority. He learned this through the stream of real life, which flowed without a moment's cease. And, this conviction became firmer, as it was supported by Marxist-Leninist dialectical materialism.

He was well acquainted with the fates of what had once been called great powers in the history of the world. At the same time, he was also familiar with the histories of the oppressed nations for which it appeared almost impossible to get rid of seemingly eternal, hell-like oppression by their occupationists and suppressors.

Many of such powerful states already went down the path to destruction, whereas, those nations which had seemed doomed to fall nowhere but into hell, escaped destruction and survived in the past as well as in modern history. These facts taught him clearly what was really destined to die and what to survive. He who advances in keep-

ing with historical development, will never perish wherever he may be, whereas he who stands against the course of this development is necessarily doomed to extinction, however powerful he may be temporarily.

Both Nero and Shih Huang Ti, the first Emperor of Chin, were so haughty as to think themselves to be as mighty as the heavens, but proved to be so weak as to be toppled down overnight. On the contrary, the peoples whom they scorned so much, just as if they were weeds or dust, did not perish but survive today. These tyrants believed that their empires would remain in power forever, and were convinced that their powers were indestructible, thinking that, in order to preserve their powers, they had only to break the necks or to pierce through the hearts of their subjects with their spears.

They were far from becoming aware of the solemn truth: if they could put their subjects to death by a stroke of their swords, they could never extinguish the aspirations and spirit of their people, which, instead of dying away, were inherited by their children. And they emptied their wine cups together with one another, bloodstained swords in hand. But, history did not run its course as these tyrants had expected. It has been proved that history has always proceeded in the direction the working people want.

As it is useless for a tyrant to try to halt the rotating earth, with a flourish of his sword, or to reverse its revolution, so it is impossible for him to stop the wheels of history with his sword, or, to turn the direction of historical development. Moreover, just as a person is killed by a dashing train, if he is so foolish as to run against it, so, in history, all tyrants, without exception, have never escaped the fate of final overthrow, as a result of the necessary development of history.

However, unlike the tyrants, all the passengers without exception are carried safely to their destination without fail.

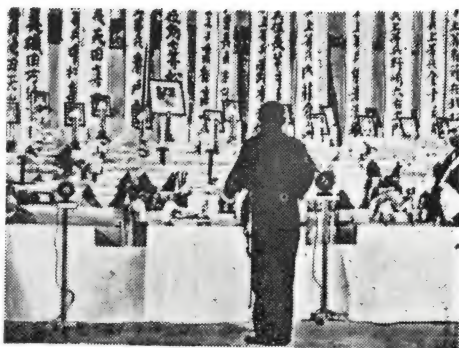
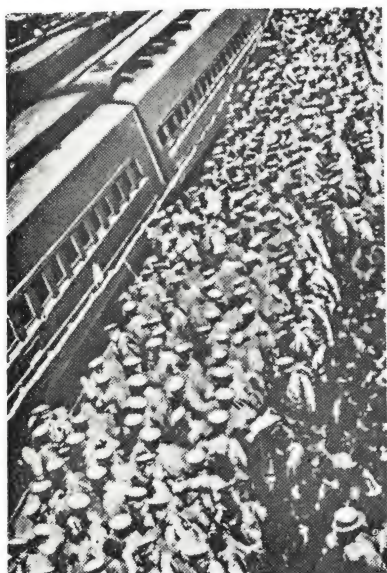
The General realized deeply that the course of the huge wheels of history ought to be the only course along which he had to steer, and there lay no other path for the Korean people to follow. And he was convinced that, in spite of the indescribably miserable situation in which the Korean people found themselves, brilliant prospects were in store for them. At the same time, he believed firmly that only the day of defeat awaited Japanese imperialism which was going all out to reverse the course of history.

"Who on earth will bring the day? I will be the first to follow the course to bring near the day."

It was in this way that the distinguished hero of the century himself launched out, weapon in hand, into the road history indicated, or the road to glory. That the road to happiness will never open by itself to those who waited idly for it to open, that the rays of light can be seen only by those who are awake, and that only those who struggle can proceed along the road to glory—this was our General's conviction



Above: Marshal Kim Il Sung and his comrades.  
Below: Korean People's Revolutionary Armymen  
are diligent in military drills.



Left: The Japanese 74th regiment of the 19th division leaves Hamheung station for Manchuria, ordered to "subdue" the Revolutionary Army. Right: The shameful funeral service for the war dead of the regiment, annihilated by the Revolutionary Army in the battle of Kan-sang-bong.



News on the partisan struggle led by the Marshal, reported by "Chosun Ilbo" and "Dong-a Ilbo" (1933~1936), and a Japanese military train destroyed by the Revolutionary Army.



that compelled him to ride into the severest struggle that lay before our nation.

Naturally, however, he was well aware that nothing could be accomplished by only "hope" or "zeal," just as he knew equally well that victory did not necessarily depend on arms.

From this point of view, the General, before he embarked on the armed struggle, had prepared himself fully with the thought, necessary for leading the struggle to victory, namely, with spiritual armament. The strategy and tactics the General employed were a little different from what was generally called the art of war, and were not derived merely from it. They were the application of the principles of Marxism-Leninism and the method of dialectical materialism, and were always based on these principles and method.

In short, the main cause of the victory existed in his correct application of dialectical materialism to all the aspects of each struggle.

The Japanese army, far from coming into possession of this secret, could not even think of it. Herein lay the major reason why the Japanese imperialists had to suffer defeat after defeat.

Needless to say, the Japanese imperialist armed forces by far excelled the anti-Japanese partisan army both in man power and military equipment.

However, neither the enemy possessed nor could they comprehend the steel-like weapon of thought we had and the invincible principles of Marxist-Leninist dialectical materialism. Further, the General, who possessed this weapon, was so alert as to suspect unmistakably the enemy's designs from their moves so that he could always open up the possibility, whenever there was, of defeating the enemy.

Generally speaking, all things in the universe essentially have both the positive and negative elements, inherent in themselves at the same time, that is, the element that develops and the one that becomes extinct. In the light of this, Japanese imperialism certainly had then reached the stage of development where the negative, or the moribund element within itself was becoming predominant. The General's thought enabled him to see clearly this fact, just as though he were looking down from a height through a telescope on what was going on below.

All phenomena and objects in the universe, however imposing they may appear, cannot remain what they are, but are subject to unavoidable extinction, if they tend toward descent, not toward development or ascent. On the contrary, if they are taking the course of development, they are sure to grow into a great force in the future, however insignificant they may seem temporarily.

Guided by this conviction, our General succeeded in organizing the anti-Japanese partisans for action. And, the practical activities carried out on the basis of this belief and the victory this belief had won finally, proved the correctness of this conviction.

The partisan forces were ever strengthened more than before, with

every passing day. Thus, the partisan army was developed in so short a period of years into a large-scale, superior fighting force, trained like steel, and, into the Korean People's Revolutionary Army.

This development contributed toward further strengthening the conviction that our fatherland would surely be liberated from Japanese imperialist rule and that the Korean people would win their final victory over Japanese imperialism.

Naturally enough, at the start of their activities, the partisans were as yet very poor in experience and their fighting capacity was low. Therefore, a single gun was as precious as the life of a partisan, and a gun for each soldier was an urgent need.

Under these circumstances, it was very difficult for us to obtain arms, such as, guns, bombs and bullets, which we had to obtain by killing Japanese soldiers and policemen. While getting arms from the enemy, we had to carry out, at the same time, the task of making weapons and arming us with them. For this purpose, a vast quantity of iron scraps and wires, as well as sulphur, for making powder, were needed. To get those things was, as a matter of course, indescribably difficult. But, thanks to the people, we found a solution to this problem in the end. People brought iron scraps, such as broken cauldrons, plow shares and the hoops of wheels, while anti-Japanese vigilance members, cooperating with partisan units, now climbed up telegraph poles to cut wires, and then obtained sulphurous ore to get sulphur.

With such painstaking efforts, we succeeded in producing fine home-made explosives, thereby gradually preparing our military equipment, worthy of the name.

Looking back on the past, we can not but be surprised at that growth of our strength.

This development, at the same time, enabled us to foresee something still more splendid. This surprisingly rapid advance convinced our General that it would lead to the very thing that, he believed, the Revolutionary Army would hail in the future.

The mighty foolishly hold, without exception, the illusion that their fleeting power will continue for ever, on the ground that they are in power 'today.' However, the truly wise man does not judge a man's destiny from his temporary importance, but always from what he does and from the course he takes.

Accordingly, the wise man predicts the forthcoming catastrophe of a king who is peacefully enjoying his power, and foresees in a grain of seed the verdure of mountains and plains.

Japanese imperialism, which believed blindly in its powerfulness and the permanency of its might, exploited ruthlessly and killed at random Korean people who carried no weapons about themselves. Notwithstanding, however, the Korean people never ceased to exist, but, instead, grew and became even stronger. In addition, in the course of the struggle, which the Korean people waged to realize their age-old



aspiration, were born numerous patriots and heroes. And, in General Kim Il Sung we see the paragon of all these patriots and heroes.

Our General, bearing on his shoulders all the responsibilities for all the Korean people, rose up in the struggle against Japanese imperialism. If ancient legendary heroes could defeat their foreign enemies, with trust in the "Almighty Heavens," the hero of this century went out onto the road leading to the realization of the people's aspiration, upholding Marxism-Leninism and its dialectical materialism, which our ancestors did not know.

The secret of the fact that we always defeated, with a small force, large Japanese army increased from hundreds of thousands to one million lay in the fact that we were always correct in applying the principles of Marxism-Leninism and the method of dialectical materialism to battles.

The General's military tactics were indeed rich in variety. Every one of them was so admirable that it seemed difficult to describe it in words. In those days, the Korean People's Revolutionary Army was in such a situation that it had to fight,—deep in the territory occupied by the enemies,—the Japanese military forces and police, puppet Manchurian "defense" army and their reactionary flatterers, who were found at almost every nook and corner throughout Manchuria.

The stratagem and tactics described in such books as those by \*Sanfutsu and \*\*Liuta Sanlieh were of so little help to us that, in order to defeat the enemies far superior to us, we had to choose a variety of flexible stratagem and tactics, according to time, circumstance and situation, because then we had to wage battles, as it were, in the midst of the enemy.

In starting a battle, the General never failed to obtain by reconnaissance accurate information on the enemy forces and on the morale of the enemy so that, on the basis of the information, he could form a judgment on the next move the enemy was about to take. And, similarly, according to his judgment, he decided what actions and tactics the Revolutionary Army should choose, taking its fighting capacity at that time into consideration.

If a man—no matter who he is—is acquainted with the state of his enemy in advance just as well as he may be after the battle is over, he will not be defeated. The General judged so correctly the enemy forces every time before starting a battle that he was able at any time to employ infallible stratagem and tactics, wherever he was.

All the foregoing show how wisely the General used the method of revolutionary dialectical materialism in analyzing the enemy forces and their morale, always before opening a battle with them. And it was because of that weapon of the dialectic method and techniques, which

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\*Sanfutsu: One of the most distinguished ancient Chinese tacticians.

\*\*Liuta Sanlieh: One of the Chinese classics on military science.

he had always in mind, that he could picture before his eyes every phase of the struggle to come and was able to defeat the enemy at any time.

Now we can understand well: He who does not know Marxist-Leninist dialectics can never judge correctly the nature of his own affairs, let alone those of others. The General was always able to analyze the nature of the enemy even more deeply than the enemy themselves, because he knew the law of Marxist dialectics: all things and phenomena in the physical world are inseparable from one another; they act on one another; they are subjected either to development or to decay, by the law of universal motion and change; they are not exempt from the law of change from quantity to quality and vice versa; and, contradictions and struggles in them are the cause of the development of history. Consequently, before launching any battle, it was possible for him to work out, with firm conviction, stratagem and tactics which would surely lead a battle to complete victory over the enemy. He was able on each and every occasion to unfold elastic tactics in battle, according to time and circumstance, always bringing victory to our side.

In case our stratagem and tactics are wrong, we are sure to suffer a fatal blow from the enemy. Moreover, in such a case, such a blow is apt to be repeated, causing us to suffer unexpected setbacks in battle and making it impossible for us to win victory after victory.

Also it was because our General stood firm on the basis of Marxist-Leninist dialectics that he did not commit the error of attaching undue importance to experience and vulgar military science in conducting a battle. Generally speaking, one is apt to rely solely on his personal experience. And this is particularly so in battles, more than in anything else, because a battle is considered an experience organized on the basis of collective action.

It is true that the General understood the preciousness of experience, but, at the same time, he was aware that it was dangerous to rely upon limited experience in fighting a powerful enemy. Consequently, before a fighting, he never failed on any occasion to analyze carefully, intuitively, thoroughly on the basis of revolutionary dialectics, all sorts of information gained from the reconnaissance of the enemy forces and started operations on the basis of such an analysis.

In this way, through the countless struggles fought by our General and his men, he himself and the People's Revolutionary Army were tempered like steel. He tempered a steel, as it were, in the hell fire of furnace.

Needless to say, steel is found everywhere and one can temper it anywhere. But, the General thought that the steel that was to be forged should be quite different from ordinary steel. In order to forge that new type of steel, a new method, fresh air and a higher temperature were required. And, he did everything he could to solve this problem.

We see our steel to have been forged by a new method, with fresh



**Above: Marshal Kim Il Sung sets the task to Comrade Pak Dal of promoting the revolutionary movement in the homeland.**  
**Below: The Marshal delivers a speech before the people in the partisan base.**



Above: The defense battle of Shao-wang-ching.  
Below: People positively support and help the  
Revolutionary Army.

air and a higher temperature. When I say this, I have in mind General Kim Il Sung who applied correctly Marxism-Leninism and its dialectics, our completely new weapons.



## IV

We have already stated in the foregoing paragraphs that the General's strategy and tactics, which ensured our victory in all our battles, were featured by some characteristics, which the enemy did not have, and that the uniqueness of these strategy and tactics was due to his lofty thought and method.

This explanation alone, however, is not enough. Accordingly, it seems necessary here to summarize our explanations so far made and interpret them more fully, so that the real factors for our brilliant victory may be a little clearer. This is because we believe that all this forms a precious tradition in our history, which should be handed down to our posterity.

Close unity with the people is the source of great strength.

Sudden disappearance of a unit equipped fully for battle, or sudden appearance of a fighting unit in full array where it is least expected—this was made possible by maintaining this unity with the people.

The General stated early that the people were to the partisans what water was to fish. And actually, for the partisans the people were like an ocean, as the partisan fighters could submerge in the people to hide themselves, and emerge from the people, if necessary.

Ancient books on military science were referring to the importance of this unity with the people when they said that heaven-sent chances are less valuable than natural advantages, and that natural advantages are less valuable than the unity of men.

The enemies were not in a position to maintain this unity, and this was the inevitable result of the essential nature of the enemy who draws its maximum profits from the people by opposing and hurting them. Referring to the partisans' mobile operations, the enemies used to say: "The partisans are preternaturally swift," "They fly to east and west in the twinkling of an eye." "They have a means of reducing distance at their command." Pointing to the sudden appearance and disappearance of partisan units, they even insisted that there were seven substitutes for Kim Il Sung. All of these arguments are simply superficial observations of those who failed to perceive the close ties of the partisan fighters with the people, the very ties that enabled the fighters to employ such a variety of tactics.

The following is a true story telling how intimate this unity between the partisans and the people was.

On the way to another district, after annihilating enemy forces, a regiment commanded personally by the General once entered a certain village. The whole village, men and women, old and young, welcomed the regiment so warmly that they seemed not to have ever experienced such a happy occasion. Even bed-ridden old women left their rooms to take a look at the General. The sincerity they showed to the General



and the Revolutionary Army was such that they spared almost nothing in cooperating to receive them.

Parting, the General asked the villagers present a question, after he thanked them for their cooperation:

"If the report that we have been here should reach the ears of the enemies, they would soon be here and persecute you all, saying: 'Why did you help the Revolutionary Army?' ... 'Why did you not inform us about them?' ..... In that case, what would you do?"

In reply to that, a young woman unhesitatingly stepped forward to the General and said composedly, "Dear General! You need not worry. I'm a member of the Fatherland Restoration Association. I have so far supplied our Revolutionary Army with such items as food, shoes and socks. Your partisan army is more precious than our own lives. Why? The partisan fighters led by you are fighting against the enemies to save our fatherland, native places and all our life. So, what have we to spare?"

"I will say to the enemy that I invited you and I cooked food for you. And I will tell them that none of the villagers except myself did ever know about your presence."

When she finished, the General gripped her hand and said:

"You are quite right. Determination like yours is important, above all, for fighters. This is patriotism and love for the fellow-countrymen. And this is the spirit with which the partisans are fighting. This is the source of our strength to defeat the enemies."

Needless to mention, none of the villagers—and even none of the Chinese neighbours—betrayed our expectation, so that the enemies did not suspect our presence in the village.

In the words of this young woman we see how the unity between the Revolutionary Army and the people was, and where the secret of our victory existed.

Marxism-Leninism is invincible. The people's enemies were never in possession of this invincible might.

The vitality of Marxism-Leninism lies only in the ties with the people.

Therefore, Marxism-Leninism manifested its invincible fighting power and revolutionary vitality only with the People's Revolutionary Army which did not lose these inseparable ties with the people.

The People's Revolutionary Army was firmly convinced that the popular masses were the driving force of the development of history and of social life. On the basis of this conviction, the army acted among the people, drawing vitality from them and supplied with fighting capacity by them.

The People's Revolutionary Army, while playing the role of the proletariat as the leading force of the oppressed masses in the struggle against capitalism, imperialism and all forms of aggression, were the forerunners who acted on the basis of the recognition that this revolu-

tionary role could be fulfilled only by maintaining close ties with the people.

Without this source of strength, the People's Revolutionary Army would not have been able to survive, nor would it have been able to carry out its operations. However, this source can never be acquired merely by wishing for it. Lofty thought and correct and wise methods in practice alone made the acquisition of this source possible.

It may be proper for us here to recall a fable familiar to us all, which will help us understand better this: a story of a blind man confronting a man who is not blind. The conclusion to be drawn from this, however, seems to be so evident that no explanation is required.

What can be said about the blind man may also be said about the enemies fighting the People's Revolutionary Army. The enemies were like the blind man in the story in that they could recognize neither the fact of revolutionary development of history nor the law of historical development.

Marxism-Leninism and its dialectical materialism always guided the General, in whatever situation, enabling him to judge correctly all kinds of objects and events.

He understood well that there were things that could be developed and became larger, though they were small. And he knew equally well that these things would be developed faster by the labour and planned action of men. The ability to realize such a development distinguishes a man who is not blind from the blind. And those who do not realize this, remain blind to the development of reality and history.

For those who are ignorant of the fact and law of historical development, any amount of military strength accumulated in the past is no more than a dull axe in the hands of a blind man.

There is a saying: "A fool hurts his foot with his own axe." Actually, the enemies left on the battlefield not only the dead but also vast quantities of weapons and ammunition, which the Revolutionary Army naturally used against the enemy in the subsequent battles.

Love for one's fatherland and one's loyalty to proletarian internationalism are the source of strength that nothing can destroy. Early in his life, our General was once put in the Kirin Prison. In the prison, he was acquainted with several fighters for the independence of their fatherland. Some of them were leaders of the movement.

In spite of strict watch, he did not lose any chance to exchange views with them. This was because he wanted to draw lessons from them, and because he realized the need to cooperate with them in the future to expand further the struggle for national liberation. However, his examination of these men from all angles showed that they were far removed from what he had expected to be.

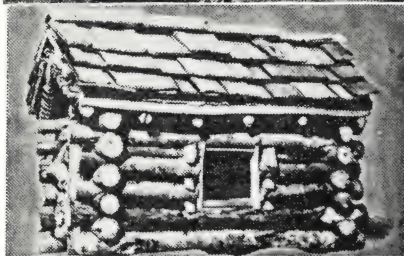
First, the ideas they held at that time were antiquated. They had



Above: The Marshal talks with revolutionary army men, making a fire in the mountain.

Below: Revolutionary army men carry provisions, scaling steep mountains and breaking through the enemy's strict cordon.





Above: The Marshal and his men celebrate a victory after the battle.

Below: The Hi-sha-zu-kuh-u secret camp established by the Revolutionary Army in the Chang-pai areas, in September of 1936. At the upper left corner is the model of the camp.

vague nationalistic ideas, but did not have any clear, scientific ones. So, they could not understand the people, nor did the thought occurred to them that they should depend on the people. This showed that they were far behind the times in their thinking. It was clear that they did not represent the interests of the people, and that, essentially, their thought was based on the interests of the landlords and other propertied classes. And they could not realize that it was the people who were to drive Japanese imperialism out of Korea and become masters of their fatherland. Their thinking was more or less influenced by the bourgeois thought that the people were not to be the masters of their country.

So, the General drew the conclusion that, whether they liked or not, they were no more than nationalists, who represented the interests of the landlords and other propertied classes. The General concluded that there would be no chance for them to defeat Japanese imperialism, just as there had been no chance for them in the past.

As is known, the nationalists harboured strong hostility toward Japanese imperialism. They were not behind others in fighting spirit. But, strictly speaking, this spirit was merely a sentiment or passion, and nothing more. They were not armed with the scientific thought that was a motive force in the age they lived in. It was true that they wanted to start armed struggle, but they had no means of armed struggle.

In order to defeat the Japanese imperialist forces, it was necessary for us to arm ourselves with something that the Japanese imperialist forces lacked. A thorough ideological armament—this was the first prerequisite to victory. Strategy and tactics or methods by which a superior force could be defeated in battle, were to follow the completion of this ideological armament.

From this point of view, the General reached the conclusion that it would be impossible to defeat Japanese imperialism, if he followed the thought and methods of the past fighters for Korean independence. He also thought that some new leadership should be formed, if these fighters were to advance further. It was clear to him that if he worked with them, without this leadership, the struggle would end in a bitter defeat for themselves, and not for Japanese imperialism.

Released from the prison, the General called on Yang Se Bong who was one of his father's comrades and a leader of the independence movement. The General remembered him, whom he, as a young boy, had often seen talking with his father. From around that time, the General began thinking highly of him. He was a great man, and there was no doubt about that. But, from the talk the General had with him, he gathered that he was also among the past fighters for Korea's independence.

The General was aware anew that the times had changed. He compared his comrades, members of the Communist Youth League, with

the past fighters for the independence of their fatherland. The members of the league were still young, but, the times had already opened a great vista for them.

The General thought that, young as he was, he should stand in the van of the times, in keeping with the demand of the times: since the earliest days of his life, the General had been prepared ideologically for the struggle to push behind the old and create a new society.

Thus, he was gradually convinced that in order to defeat Japanese imperialism, it was necessary, first of all, to fight it. As days passed, this belief became firmer and firmer until, at last, it began to burn. The Japanese army, as the General saw it, was the mainstay of the old society, and, he knew that, however solid it might appear, it was rotten at the core.

This was not only useless for a new society, but also even harmful. Further, the army existed only as an obstacle to the development of history, and, therefore, it was to be defeated some day. Then, who was to defeat it? This task was to be performed by the promoters of the progress of history, who were to become the axis for the wheels of history.

The General made up his mind to take this task upon himself. Of course, it was a task that could not be performed without difficulty. There was no reason to think that the old power would surrender itself and perish automatically. On the contrary, it was bent on pulling down the pillars of a new house.

It was for this very reason that the enemy were eager to corrupt youths and the working class. The General was well aware of this danger. But, he did not hesitate to expose himself to this danger and to remove it.

Thus, he was determined to become a pillar to support Korea, which was leaning to its fall. And he knew well that this would not be achieved merely by a hope or passion of an individual. What was needed was a spiritual strength, which was firmly based on a consistent system of theory, or on a truly scientific thought. Only thought can defeat material strength. At the same time, spiritual strength or scientific thought can create greater material strength.

Karl Marx was right when he wrote early that theory becomes physical power, when it grips the minds of the masses.

With this conviction, the General started practical activities, and he brought numerous people into the same road. Here is an old saying: "Pearls can not be a necklace, unless they are strung." It was important at that time to connect the hearts of the Korean people with one thread. And even more important was the task to organize them for action for a common cause. Thus, the General was the first to set himself to this task, and many patriotic young men followed him.

Our struggle was fraught with difficulties. There were as yet many who clinged to the old, the antiquated. The old society was based



on international cooperation. There seemed to be no end to wrangling and bickering among them, but this was no more than snarling and quarrelling between black and yellow dogs. Dogs fight each other, but are the same in that they fight each other to satisfy their stomachs. Consequently, in their efforts to protect the old from the new, the ruling forces of the old society are not different from quarrelling dogs, are always ready to pounce on the enemy, using their fangs, claws and all the other means available. Essentially, there was no difference between Japan and Britain, between Japan and the United States, so far as their greediness was concerned. The United States would surely fight Japan, if Japan wanted to wrest the Phillipines from the United States. But, such a struggle was no more than a quarrel between two dogs fighting for a lump of meat. These dogs are set to achieve the same ambition.

As birds of a feather flock together, so those who have the same ambition, are sure to unite, and doomed to the same fate. The new forces had to wage struggles against these old forces. Therefore, these new forces had to organize action on the basis of international cooperation. The new forces of each country had to be brought into cooperation with those of the Soviet Union. Needless to say, the General's patriotism was essentially the same with that of the peoples of the Soviet Union.

This identity or community issued from the fact that the interests of the new forces were essentially identical, and from the fact that relations among peoples were essentially the same. This identity and community issued also from the international solidarity of the proletariat, the vanguard of the working people. This is as natural as water runs downwards and flames rise upwards. Obviously enough, all rationally developing things always accord and should accord with the law of nature.

All forms of chauvinism here must be rejected, since it is essentially arbitrary and a form of bourgeois ideology. Consequently, chauvinism necessarily weakens or impairs solidarity among peoples and serves bourgeois society by weakening or impairing the solidarity.

From the very outset, or prior to the armed struggle against Japanese imperialism, the General armed himself with this ideological preparation, and practised this thought in the anti-Japanese armed struggle. Even before launching the anti-Japanese armed struggle, he had not confined himself to purely academic pursuit. In those days, while studying Marxism, mainly, as a secretary of the Communist Youth League, the General worked to develop the league's movement, and learned theory through practice.

In the course of the severe armed struggle, his theory was further refined. The General concretely applied Marxist-Leninist theories and methods to practical battles, further refining them. And with this weapon, he acquired a sharper insight into reality and objects. Further, the experience and theory he acquired in this way was a new weapon

to develop further his practice and a formidable weapon to strike the enemy. You can hardly imagine how difficult the task the General imposed upon himself was.

We were always victorious in battles. The enemy used to say, "There are eight Kim Il Sung's. He is invulnerable. He masters some occult art of making himself invisible and of reducing distance at will. He can change pine-corns into hand-grenades." The enemy went so far as to say that even the members of the partisan units were possessed of a sort of supernatural power and could use some secret arts. No wonder that they should have thought so, as the enemy could not understand what we understood, that is, the fact that when thought and life were unified, the impossible could be achieved.

Li Je Hyun, a writer who distinguished himself in the late Koryo dynasty, said: "Great ambition, great result." I should like to paraphrase these words as follows to clarify the meaning, "The way opens of its own accord for those who have eyes to see." We told a story of a blind man meeting a man who is not blind, when we compared the Revolutionary Army with the Japanese Army. Indeed, the moves of the enemy were no more than those of the blind in the eyes of the far-sighted General.

The enemy soliders could not have the clear eyes which only the ideologically armed men could have. Naturally, their actions lacked the consistency which issued from insight and far-sightedness. Consequently, a variety of flexible maneuvers the General used in battles fell on the enemy like thunderbolts from which they had no means to protect themselves. All these tactics were far beyond the reach of their imagination.

Basing himself on the strategy and tactics of Marxism-Leninism, the General was able to present military tasks and revolutionary responsibilities for each period in the development of the revolution. He summoned a meeting of the Military and Political Council, whenever a serious situation was created or the situation took an unexpected turn. At such a meeting, he never failed to show a clear-cut way to struggle.



**Above: Marshal Kim Il Sung maps out a plan of operations in a secret camp.**

**Below: The Marshal in the van of the armed ranks.**





一、本會の目的は、朝鮮民族の統一と民族の復興を期し、日本帝国主义の侵略に反対し、朝鮮民族の独立と自由を達成することにある。

二、本會の活動は、朝鮮民族の統一と民族の復興を期し、日本帝国主义の侵略に反対し、朝鮮民族の独立と自由を達成することにある。

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Above: Marshal Kim Il Sung drafts the programme of the Fatherland Restoration Association.

Below: (Left) Distribution of the branches of the Association 1936~1945)  
(Right) The Association's programme.

## V

The difficult struggle of the anti-Japanese partisans continued for 15 years until August 15, 1945, when our fatherland was liberated from Japanese imperialist rule. What is more remarkable, is that the struggle was a succession of victories.

What made this possible?

This would remain a big question to an unimaginative person. The enemy did not know what to do but always stared their eyes in astonishment and held their heads between hands, not knowing the secret of our ever-victorious army. Usually, ordinary Koreans called this victory just a "miracle." It is quite understandable that they did so, because it was difficult for them to describe this victory by any word other than "miracle."

But, there can be no miracle in revolution. Nor can there be a miracle in battle. Then, where are we to seek the cause of this victory?

We will state our conclusion first. The cause is to be sought in the thought of the partisans and in the people who was the source of this thought. Herein exists the secret, which, actually, is no secret at all.

In the preceding chapters, we have talked much about the thought and life of General Kim Il Sung. It may be said that, in these chapters, there is neither a single sentence nor a paragraph that is not related to his armed struggle, ideological and organizing activities.

As is well known, the General always applied correctly the principles of Marxism to the struggle which immediately confronted him. His plans and his practical organizing activities to win in the battle were all based on the principles of Marxism. In the course of the long struggle for the cause of the revolution, Marxism became part and parcel of the General's personality. Then, how was it possible that Marxism was integrated with a man?

This is a matter worthy of our special reflection. We gave much thought to this question in studying the history of our revolution led by the General, in receiving his direct leadership and in learning his style of work after the Liberation. Finally, I found an answer to this question. I fear that this may be my personal view, but I am sure that my answer is partially correct, if not wholly, and that it is not wide of the mark if it does not hit it.

First of all, I see in the General a complete combination of man and thought. I believe that this combination is due to the fact that the General has loved, studied and led the people, and, in doing so, has always learned from them.

I am sure that this may be said not only of the period of the General's anti-Japanese armed struggle, but also of today's socialist construction, of the future period of the construction of communism.

I will repeat here the following precious words of the General's:

"All the secret exists nowhere but in this: To trust the people, to lead the people, and to learn from the people. Herein lies the source of our energy that enabled us to perform miraculous feats yesterday, enables us to do so today, and will enable us to do so tomorrow." -

I can say definitely: Without this attitude, we can not really learn Marxism, nor can we make it part and parcel of our own life.

Of course, there is no real revolutionist who does not love and trust people. There is no revolutionist who does not learn from the people. But, they do so in varying degrees. There is no doubt about this.

Therefore, the question is: Who really loves, understands and trusts the people and learns from the people more in order that he may lead them correctly, and who is really able to find treasures in this ocean, the inexhaustible source of creation, in order that he may return these treasures, as they are, to the people.

Indeed, the people are like the fathomless and boundless ocean that never dries up. Human wisdom can be boundless only when it springs from a close observation and study of the people who may be likened to the ocean. And this human wisdom is the energy that enables men to create new things. Just as no man is able to look through the ocean to the bottom, so it is rare that a man is able to penetrate deep into the minds of the people. One can understand the people, only when he loves them. Who does not really love the people, cannot fully understand them. A man cannot grasp the essential nature of the people, nor can he learn the best from the people, if he regards them only in terms of their numbers or merely as tools.

But, he who devotes himself wholly to the cause of the people, can have a deep insight into the people and find treasures in them.

Indeed, the General has had the deepest love for the people and learned most from them. This is why he discovers the great in the people and gives it back to them.

Marxism-Leninism and its dialectics enable people to have an eye to look into the essential nature of things and to think correctly. Such an eye and a head are not enough, however. One can understand fully human nature, only when he has a burning love for the people. Karl Marx said, "Homo sum; humani nil a me alienum puto." Only when one observes man closely with these spirit, can one understand deeply human nature, society and history. However, if his love for the human being is insufficient or weak, he can understand fully neither man nor human affairs. If so, his view on them is unavoidably biased. It is for this very reason that there are many who really do not deserve the name of steady and sound Marxist, in spite of their knowledge of Marxism.

We know many people who failed to become true Marxists after all, despite their life-long study and propagation of Marxism. When I say this, I have in mind not only those who are long since dead, such





Above: Marshal Kim Il Sung and his men have a view of the fatherland from the Manchurian side of the border areas.  
Below: The flames of the battle of Bo-chun-bo (June, 1937)



Above: Marshal Kim Il Sung addresses the May Day celebration meeting held in Yu-un-zak, Chang-pai-sien, in 1939.  
Below: Chinese workers enlist in the Korean People's Revolutionary Army.

as Cunow and Karl Johann Kautsky, but also not a few of those who are living in our own time.

Measured against these self-styled Marxists, the records of General Kim Il Sung are truly instructive. In the early days of his life, he looked deep into the life of the Korean people and was gradually able to understand their feelings.

He grew among those Koreans who had a strong hatred for the foreign aggressors, vandals destroying their culture and life, and who hated any forms of oppression and exploitation, and he learned to feel the same way they did. Further, he felt the burning desire of the people to put an end once for all to all forms of oppression and exploitation. He deeply sympathized with this desire. As this sympathy grew up, the General felt that he should do everything in his power to realize this desire of the people. It would be all right for us to call such a feeling of the General's "love."

The General knew well that it was an extremely difficult task to help the people realize this aspiration. He knew that a solid organization, weapons and methods were needed for this purpose. Driven by this conviction, he became a member of the Communist Youth League. As a member of the league, he studied Marxism, and devoted all his energies to the development of the league. His burning enthusiasm rapidly developed his qualities as a leader and strengthened his conviction. The more he understood Marxism, the greater was his love for the people. The people seemed to have become more intimate to him than they were before,<sup>3</sup> as he faced the people confidently with the determination that he should help them realize their aspiration by all means. He felt that he became closer to the people, feeling himself always one with them. Only the words "true love" can describe adequately this state of mind of the General.

Early in his boyhood, the General listened to some soldiers of "The Korean Independence Army," who called on his father. Afterwards, in the Kirin Prison, he had occasions to meet such men. Further, released from the prison, he often visited some of them. He did so, wholly out of his urgent desire to ride into the road to realize the national aspiration of the Korean people.

The Independence Army did not satisfy the General, however.

In the first place, their ideas did not accord with the interests of the people. They were not interested in the cause of the people, nor did they make efforts to understand the people. They had the least intention to be one with the people and did not try to understand the people, as they did not love the people. This was due to the fact that they lived in a world, distinct from that of the people, both in their class interests and ideologically. Consequently, it could not be expected of these men to accomplish national liberation. In short, they did not represent the interests of the oppressed and exploited masses, but were ideologically closer to the landlord and capitalist classes, who wanted



to oust Japanese imperialism only to be masters of the masses.

Second, they were not possessed of any correct method for carrying out their movement. We must say that they were reckless enough to achieve such a difficult task without any thorough and well-thought-out method. It was hardly possible for any groups of people to return to their native country to drive out the Japanese with a few pistols and bombs.

They were ignorant of the truth that their movement would never succeed, unless the popular masses were won to their side. They were ideologically not prepared to love the people and join hands with them, nor did they know how to do so. Therefore, they could neither solve the problems affecting the destiny of the Korean people, nor could the destiny of the nation be entrusted to them.

They were, as it were, fish out of water. Even in his boyhood, the General was fully aware that he could accomplish his work only by entrusting himself wholly to the deep and broad ocean of people.

He knew that he could live only in this ocean of people, and that only from there he could receive inexhaustible treasures. It was because the General embarked on the struggle for the great cause of the nation, for the cause of its eternal prosperity, with this conviction and love for the people, that the best sons and daughters of Korea rallied around him in great numbers, and followed him one after another. Without this source, what could one do? With this support from the people, partisan fighters could carry out 15-years' hard and fierce anti-Japanese struggles with constant victories, solved successfully their food problem, when they did not engaged in farm work themselves. The enemy used to say: "No one can tell how many Kim Il Sung's there are. Kim Il Sung practises the art of reducing distance." All these words of the enemy tell nothing but the fact that the General lived and fought among the people and that he could appear and disappear freely. When our ancestors said, "Help from heaven, help from earth," they meant by these words that if you go into the people (earth), you can be as powerful as heaven.

During the anti-Japanese partisan struggle and the post-liberation work to lay the foundations of the democratic fatherland, every one admired General Kim Il Sung, calling him a man of rare genius. I completely agree in these words.

However, I believe that the genius of the General is distinct from what is generally called "genius." By "a man of genius" we mean generally a man who is richly endowed with talent. But, these words are not proper for our General. In the case of the General, the word "genius" has a special connotation: By this word, we mean a man who, in addition to his distinguished natural gift, has a talent which is displayed in his relations with men, a kind of rare energy and mental power which enables him to absorb wisdom constantly from the people and to find treasures buried in them and to devote himself wholly to

the good of the people.

For the General, love for the people is the recognition that he and the people is in the same body of men striving for the same purpose, and the consciousness that he is part of this body of men, and that he is acting as part of this body. Thus, the source of the wisdom of the General is not only his excellent brain but the people themselves. The General constantly enriches his wisdom, with this source, and from this source, he absorbs spiritual nourishments. Consequently, he is not such a man as would overestimate his brain and would be so snobbish as to pride himself on it. He is a type of genius who goes into the people, absorbs nourishments from them and develops the creative power of the people.

Such a genius is a result of the effort to be one with the people. From this standpoint, we can correctly understand "love for the people."

"Love," as we call it, is not only an instinctive feeling arising from a natural feeling of fellowship. By "love" we also mean a perfect unity of human affinity and lofty thought. And only with this unity, one can really understand and love the popular masses.

Essentially, the masses are at any time the champion of truth, because they move always in the direction of the necessary development of history. The people are honest, pure and good. No tyrant can change these essential qualities of the people. Apart from tyrants, slave holders and feudal rulers as classes and the powerful capitalist society have never succeeded in their efforts to change human nature, notwithstanding that as the ruling forces they concentrated all their energies on distorting it to suit their wishes.

No ruling groups in history have ever carried out their plan to change human nature on such a large scale as the present imperialist rulers. Today, the U.S. imperialists, who are playing the part of the boss of world imperialism, are hangmen, while frantically trying to change men to suit their tastes. The U.S. imperialists are going all out to change ordinary men into dupes, wicked persons and killers, by resorting, for this purpose, to all kinds of fraudulent measures, to intimidation, blackmail and killing, and, at the same time, using all the material and spiritual resources at their disposal.

However, we know that even the American people, who live under their own jaws, are not changed and will never be changed as they wish.

The U.S. ruling gentlemen foolishly believe that history can be changed as they want. But this is an idle thought of a fool. Historical development obeys its own law, independent of man's consciousness. History develops apart from man's wishes and intentions. According to its own law, history ceaselessly develops in such a way as to raise human society from a lower to a higher stage and to bring it from darkness to light.

The popular masses, whether or not they are conscious of this law, always advance, keeping in steps with this law. Therefore, no power

on earth is powerful enough to change this nature of the people. In this sense, the people are great. The people are truth itself. It is important for us to recognize this. This is really a great recognition. Only with this recognition, one can be really one with the people. Consequently, however humane and strong one's feeling of fellowship to others may be, it is naturally limited, if one lacks this recognition. Lacking this recognition, one can not identify his feelings with those of the people, still less breathe and act with them. In other words, one cannot live as part of the same body of the people.

It goes without saying that the people consist of a vast number of individuals, but the people as a body should be strictly distinguished from separate individuals per se. Thus, the people as the group of individuals is immortal, whereas individuals are mortal. The people never die. There may be wicked individuals, but the people as a whole are good.

Confucius likened the people to water, which, he said, "flows to the east or to the west, or wherever the sluice is opened." It is true that, for ages, people were pulled around and persecuted by the power of the ruling classes. But, they were never turned into a type of people their rulers wanted. The people have never become such a group as would practice their rulers' malignant intentions. In the past, they followed courses, sometimes zigzagged and sometimes roundabout, but they always followed a correct course. They never lived in falsehood but in truth. They will do so for ever.

We must understand this correctly. With this correct understanding, not only can we become one with the people, but also be ready and are able to devote ourselves wholly to the cause of the people. With this, we can draw lessons from the people and find treasures in them. Needless to say, treasures thus found are by no means held by individuals, but are returned to the people. If not, unity with the people and love for the people would be empty words.

Even in the whole history of our nation, we can not find a single person that drew strength from the people so much, dug out so many treasures from them, and returned them as a still greater spiritual gift to the people so brilliantly as General Kim Il Sung has done.

It is precisely our history that demands we call our General the national hero of Korea.

I should like to mention here one more thing about the Korean People's Revolutionary Army, which was developed by the General in the process of achieving the national task imposed by Korean history.

We know not only the brilliant records of continuous victories won by the brave soldiers of the Revolutionary Army, but also tragedies which are hidden behind these victories. Not a few soldiers sacrificed their youthful lives for this sacred struggle.

They did so, with smiles on their faces, and, with their hearts filled with hopes. They did so out of the consciousness that they were offering





**Above: To the fatherland!**

**Below: The great Soviet Army, the liberator of the Korean people,  
lands at Chongjin port (August 13, 1945).**



**Above: Pyongyang citizens welcome the triumphant return of Marshal Kim Il Sung.**

**Below: Patriots are liberated from Chongjin Prison by the Soviet Army (August 13, 1945)**

their lives to the people to which they belonged; out of the consciousness that they were one with the people and that their feats and sacrifice were for the people.

If one tries to plunder treasures from the people and to learn lessons from them only for the purpose of utilizing these gains to promote his own selfish interests, he has already abandoned his responsibility to the people as a body of men and broken away from the people. We cannot expect that such a man will ever be glad to do something for the good of others at the cost of his own interests.

But we know well that partisan fighters did not hesitate in the least to sacrifice their lives whenever situation demanded. Here is a story of one of the partisans whom General Kim Il Sung fostered.

Comrade Ma Dong Hi, a son of the Korean people, was captured by the enemy in his organizing activities at home. He was betrayed by a renegade. The enemy tried to draw information about the Revolutionary Army, using all means of torture. They forced him to break the steel-like discipline of the Korean Revolutionary Army and to betray his comrades, by inflicting on him such tortures as passing a wire through his palms, pinching the flesh and burning the skin of his body, but in vain. From the very beginning, Comrade Ma Dong Hi resolutely refused to answer their questions. He often lost his senses and fell.

Recovering consciousness, he thought: Is there not a danger that I may talk with my comrades, who are so dear to me, in a dream while I am senseless, and that the enemy may get some information from my talk? Fearing this, Comrade Ma Dong Hi bit off his tongue that night, summoning up all his strength that was still left in his body exhausted by repeated tortures. The following day he was at last killed by the enemy's torture.

Comrade Ma Dong Hi was happy, as he was convinced that his death would not be in vain but was his last service he could do to the People's Revolutionary Army and to the Korean people. He was convinced that he would be remembered by the people for ever, that he could live for ever in the hearts of the people. He offered, smilingly, his irretreavable life to the cause. If he had not been aware that he was one with the people, he would have thought that his death meant the end of everything for himself.

The Korean partisan fighters who fought under the leadership of General Kim Il Sung and were convinced that they were one with the people, did not doubt even for a moment that, even if they died, they would be born again in the hearts of their comrades. Indeed, they lived in the hearts of their comrades. Comrade Ma Dong Hi was not mistaken in believing so. Actually, he did not die in vain, because the soldiers of the Revolutionary Army, burning with hatred for the enemy, increased hundred times their fighting spirit to fight the enemy. This was the result of the noble sacrificing spirit displayed by Comrade Ma. In other words, Comrade Ma Dong Hi lived a new life in the hearts of



his comrades. His death did not only encourage further the Revolutionary Army soldiers to defeat the enemy, but also is living in the hearts of the Korean younger generation and people in general, boundlessly inspiring them to follow the example of their patriotic forerunner.

In other words, inspired by the proud son of the people, the people in present-day Korea are now enthusiastically making all their efforts to fulfill the tasks imposed upon them. How can we say that the lofty spirit of Comrade Ma Dong Hi and all the other revolutionists perished together with their death?

Not Comrade Ma Dong Hi alone, but the people also have the same conviction and passion as Comrade Ma had. The question is how to recognize and develop that conviction and passion of the people. There is no doubt that, when this is done successfully, a greater monument will be erected in the construction of our fatherland.

The General believed in the burning conviction and inexhaustible fighting spirit of the popular masses. He tackled the question of how to develop the people's conviction and fighting spirit and succeeded in doing so. Without this burning conviction and fighting spirit of the people, the Korean partisan army would not have ever been organized, nor would it have survived.

The General indeed concentrated all his efforts on acting on the moving but dormant creative power and fighting spirit of the people, in order to develop them and to bring them to explosion. Without this explosion, revolution is unthinkable. There is buried in the people inexhaustible potential. Of course, it may happen that this potential explodes spontaneously. Notwithstanding, however, it is up to the revolutionists to develop further this potential and to bring it to maturity as early as possible, instead of waiting for it to explode spontaneously. Herein lies the role of the individual in history.

We see in General Kim Il Sung the great ability of a man who worked and is working on the development of history. General Kim Il Sung is the very man who inspired the people, provided oil to them and kindled fire to them. Here is the reason why we call the General a hero. But, of course, we are not using the word in such a way as men of old did.

Ancient heroes or heroes told in legends are those who were skilful in the art of war and used it to overthrow others in power or to defeat foreign aggressors. Viewed in this way, both Caesar and Napoleon are called heroes. However, they were not a kind of heroes who lived in the people, led them, and developed history faster in a direction that the human race desired.

By a revolutionary hero, however, we mean a man who unites the popular masses together toward the aim they strive to achieve, develops further their creative potentialities and fighting capacity, helps them use their power more effectively and bring their potential to an early explosion in order to develop history faster.

Of course, we attach more importance to collective than to individual heroism. However, we should not forget that, in any case, and in collective heroism, too, there must be a core to it. Consequently, in talking about individuals, we neither deny nor underestimate the role of the collective or class. We want many heroes to be born. Because we believe that they will form the core of a gigantically powerful force. What is needed, is the core. We can neither imagine a mass without a core nor unity without a leading force. From this point of view, we can not deny the role of the individual by emphasizing the masses.

For this reason, it goes without saying that we should understand correctly and learn from the role of General Kim Il Sung in the national liberation struggle of the Korean people, and in the great work of constructing socialism and communism. To do this is the pride and obligation of the Korean people.

We will here repeat in a little plainer words what we said in the foregoing:

"Today's hero is a man who loves the people, learns from them, unites them and leads them in the same direction. All the people must follow and learn from him. Only by doing so, we can construct socialist society early.

After having written these words as a conclusion, however, I do not feel I have said what I had to say. Perhaps, this is because my thought is too complicated.

Truth is simple. Is there not a simpler word to express myself more adequately? I feel like adding a few more words:

"A great hero is a great man."

## CORRECTION

- Page 35, second line: ...occurred→**occur**  
" 36, first " : ...fatherland→**fatherland.**  
" 36, 14th line from  
the bottom: ...scientific→**scientific**  
" 42, 21st line from  
the bottom: ...engaged→**engage**  
" 44, 17th line: ...opend→**opened**  
" 45, 20th line: ...From the very beginning→  
**From the very beginning,**  
" 47, 7th line from  
the bottom: ...early.→**early."**